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THE WESTMINSTER NEW TESTAMENT

THE GOSPEL ACCORDING TO ST. JOHN

AUTHORISED VERSION

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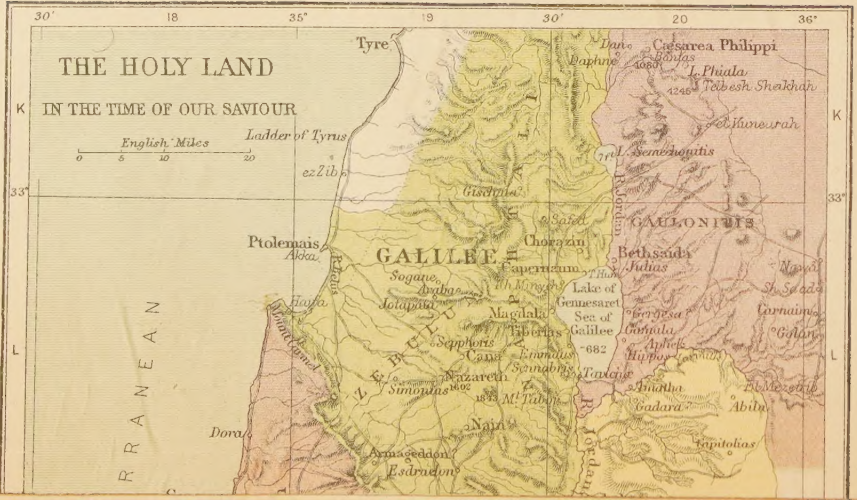
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THE WESTMINSTER NEW TESTAMENT

GENERAL EDITOR

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PRINCIPAL OF NEW COLLEGE, LONDON

THE GOSPEL ACCORDING TO ST. JOHN

AUTHORISED VERSION

WITH INTRODUCTION AND NOTES

BY REV. HENRY W. CLARK

AUTHOR OF "THE PHILOSOPHY OF CHRISTIAN EXPERIENCE
"THE CHRIST FROM WITHOUT AND WITHIN"
ETC. ETC.

SECOND EDITION

LONDON:
ANDREW MELROSE
16 PILGRIM STREET, E.C.
1908

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Published January 1908
Reprinted in March of the same year

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PREFACE BY THE GENERAL EDITOR

Having carefully selected the editors of the ten volumes of which the Westminster New Testament will consist, and having fully explained to them the purpose of the series, the General Editor is leaving them the greatest possible liberty; and the editor of each volume is alone responsible for the opinions expressed in it. It is hoped that thus any lack of uniformity will be amply compensated for by the varied interest which the free expression of his own individuality by each editor will impart to the series. While the standpoint adopted is that of modern critical scholarship, only the generally accepted results, and not the vagaries of individual critics are being presented, and in such a fashion as to avoid unnecessarily giving any offence or causing any difficulty to the reverent Bible student. As the series is intended especially for teachers, lay preachers, and others engaged in Christian work, their needs are being kept particularly in view, and the Commentary aims at being as practically useful as possible. A new arrangement in printing the text and the notes has been adopted, which it is believed will be found an improvement.

A. E. GARVIE.

New College, London,
August 15th, 1907.

THE WESTMINSTER NEW TESTAMENT

THE GOSPEL ACCORDING TO ST. JOHN

INTRODUCTION.

I. THE AUTHORSHIP OF THE GOSPEL.

Perhaps a discussion of the problem of the Fourth Gospel's authorship should commence with an assurance that the question is one which no inquirer need be afraid to face. It has of course been hotly debated: perhaps no problem of New Testament criticism has engaged the attention of so many scholars or been discussed with such eager interest: and yet it is not a specially difficult task to marshal the evidence and to form some opinion as to which side can claim the preponderating weight. Probably the importance of the matter—the consequences which may follow for other questions than the question of authorship itself—will in large part account for the interest which the problem has roused. For important the matter certainly is. In the Fourth Gospel, as our study of it will show us, is found the most explicit and (as most would say) unevadable claim for the absolute divinity of

Jesus that is anywhere made; and this claim is based upon sayings and doings of His which are, according to the book's own announcement, recorded by one who heard and saw. Usually, therefore, an acceptance of the authenticity of the Gospel is accompanied by an acceptance of the doctrine of the special divinity of Jesus; and a rejection of the authenticity of the Gospel—if it does not necessitate a rejection of the doctrine—at any rate implies the loss of one of the doctrine's chief supports. The purely critical question and the doctrinal question are, if not actually bound up together, at least very closely related. Dr. Drummond, it is true, does hold to the Johannine authorship of the book, and yet deny the historical character of much that it contains;[1] but in this he stands very nearly alone. This much would at least be said by the majority of students—that so long as the Gospel keeps its place, you have first-hand testimony to a life which proclaims Him who lived it to have been the Son of God. And this close connection between the question of the Gospel's authorship and the question of the true view of Jesus Christ goes far to account for the interest which the critical problem has for many years past never ceased to arouse.

But, in itself, the problem of the authorship of the book is, as we shall presently see when the evidence is marshalled, not too complex for any earnest mind to grapple with. It is quite true that in this question, as in all questions of the kind, the issue depends upon a balance of probabilities at last. But he who weighs the testimony carefully

[1] *The Character and Authorship of the Fourth Gospel.* By James Drummond, D.D.

will be able to come to a conclusion, and need not be left wandering as in a maze, feeling that he is no nearer to finding the centre at the end of his labours than he was when he set out. There is a dipping of the scale sufficiently pronounced to lead to a verdict—a dipping of the scale which is as decided in the case of the Fourth Gospel's authorship as in almost any other question that human thought has to weigh.

If, now, we approach the matter of authorship with clear minds, unpossessed by prejudice in favour of any particular theory, and at the same time confident that an ordinarily simple method of investigation will suffice for the attainment of a definite result, what course shall we adopt? The first point to be settled, surely, is the account which the book gives of itself. What does it say or imply concerning the writer from whose pen it came? That inquiry is the obvious starting-point, and to that inquiry we will now give the brief reply which is all it needs.

1. **The Gospel's claim concerning its authorship.** Although no definite statement is anywhere made, yet the twenty-first chapter practically shuts us up to the conclusion that the Gospel itself declares John to have penned it. The writer, it is said in verse 24, was "the disciple whom Jesus loved," and this disciple was one of the group standing round Jesus while the conversation recorded in the chapter was carried on. This group, we learn from verse 2, consisted of "Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples." The

only disciples to whom the title of the "disciple whom Jesus loved" could be applied (except on the theory to be presently dealt with) are Peter and the two sons of Zebedee, James and John; for the other three Gospels show these men to have stood in a peculiarly intimate relation to Jesus; and, indeed, no one has suggested that either Thomas or Nathanael could answer to the name. So far, then, Peter, James, and John are left to us for our choosing. Peter, however, drops out, inasmuch as he is expressly differentiated from the beloved disciple in verse 20 and in other places;[1] and James was killed so early in the Church's history that the Gospel could not have come from his pen. The process of elimination thus complete, we are left with John as the disciple whom Jesus loved, and consequently as the author of the book. That John was the beloved disciple was, it should be added, the unanimous tradition of the Christian Church from the earliest times.

The only way in which this conclusion as to the Gospel's distinct assertion of its own Johannine authorship can be evaded is by suggesting that the beloved disciple need not have been one of the inner apostolic circle at all, and that one of the "two other disciples" referred to in verse 2 may have written the book. It is, in fact, on this point that a great deal of discussion has centred; and in order to reconcile the general ascription of the Fourth Gospel to an author named John with this hypothesis, another John, "John the Presbyter," has been looked upon as the possible writer. The theory is that this other John was one of the two disciples mentioned in verse 2, and that in after

[1] 13. 23, 24, for instance.

years he lived in Ephesus and wrote the Gospel, finally becoming confused in the mind of the Church with John the Apostle, an inhabitant of the same city. This theory has been most elaborately drawn out by Dr. Delff of Husum. A modified, or rather a more extreme, form of the theory denies that the Apostle John ever lived in Ephesus at all—which form of the theory seems, however, to make matters more difficult rather than easier, inasmuch as it removes any reason for the confusion alleged to have taken place. Harnack holds, as a sort of possible intermediate view, that the Apostle, although not an inhabitant of the city, visited and was known within Asian borders. In any case, the essential points are that the beloved disciple is supposed to have been John the Presbyter, and that this man wrote the Gospel commonly ascribed to the Apostle's pen.

One consideration appears to be final. The Fourth Gospel tells us that at the Last Supper the disciple whom Jesus loved leant upon His breast; and the Fourth Gospel is at one with the Synoptics in declaring that the twelve Apostles were the Master's companions there, no sign being given of the presence of anyone else. The language of Matthew (26. 20), "He was sitting at meat with the twelve disciples,"—of Mark (14. 17), "He cometh with the twelve,"—and of Luke (22. 14), "He sat down, and the apostles with him,"—seems to point to the fact of Jesus having been alone with the Twelve. It is in the ranks of the Twelve, therefore, that the beloved disciple, the author of our book, must be sought. If it be thought that this fact is not sufficient to make the theory about "John the Presbyter" crumble, one can come to

closer quarters and more direct dealing with it on this wise. There is only one piece of evidence that any confusion between John the Apostle and John the Presbyter was ever suspected to have taken place. Irenaeus speaks of Papias (Bishop of Hierapolis in Phrygia) as having been a "hearer of John." Irenaeus undoubtedly refers to the Apostle; but Eusebius, a later historian,[1] imagines him to have confused the Apostle with the Presbyter, solely on the ground that the name of the latter seems to be twice mentioned in Papias' works. The John mentioned on the second occasion (in connection with Aristion) is generally admitted to have been someone other than John the Evangelist. But it will be seen at once that while the fact of the Presbyter being mentioned by Papias may be evidence of the Presbyter's existence (a point on which, however, some scholars are extremely doubtful), it is no evidence at all of the blunder Irenaeus is said to have made, since there is no reason why Papias should not have known both Johns, if two there were.[2] Nor, even if Irenaeus had in this particular instance been wrong, would it have any bearing on the matter of the Fourth Gospel's authorship. All that would be proved would be the fact that Irenaeus had not a full acquaintance with the facts of Papias' life. Negatively, it should be noted that there is absolutely nothing to show that John the Presbyter was ever in Ephesus at all, except a statement made by Dionysius of Alexandria[3] to

[1] 260–339.

[2] Eusebius himself, however, fully accepts the Johannine authorship of the Fourth Gospel.

[3] d. 265.

the effect that there "were erected two monuments in Ephesus, and each is called John's." Even this Dionysius only reports on hearsay, and he does not himself suggest that the second monument stood to the Presbyter's memory: it is Eusebius who seems to have made the identification on which some modern critics rely so much. The fact that two monuments existed of course proves nothing; for, as Dr. Drummond rightly points out, we do not, from the fact that London has two monuments to Oliver Goldsmith, argue to two writers of the same name. It is at least possible that both monuments commemorated the same life; and as a matter of fact, Jerome[1] does seem to say (although the reading is somewhat doubtful, and the passage may conceivably refer to "epistles" rather than to "monuments") that both memorials at Ephesus commemorate the Apostle John. But, in any event, there is no real evidence in favour of the Presbyter's residence in Asia, or of any confusion between him and the Apostle John.

It is true that if, on other grounds, the apostolic authorship of the Fourth Gospel were disproved, one might flee for refuge to some such theory, since John the Presbyter would be the next most famous man bearing the necessary name, though even then the theory would be no more than a passably plausible conjecture. But to adopt it, in face of the definite indications given in the twenty-first chapter of the Gospel itself, is much too hazardous a procedure to be sound criticism. The identification of the "disciple whom Jesus loved" with John the Apostle is, to put it at the lowest, by far the most probable settlement of

[1] 343–420.

the point; and that being so, we are entitled to say that the Fourth Gospel declares itself to have proceeded from John the Apostle's pen.

2. **The external evidence.** It is a natural thing to inquire, for our next step, how far the "external evidence" supports this claim to a Johannine authorship which, as we have seen, the Gospel itself almost certainly makes. Do the well-known writers of the Christian Church ascribe the book to John? If not, to whom else is it ascribed? Are there witnesses of character and capacity in favour of the belief that the Fourth Gospel proceeded from the Apostle's hand?

In view of the controversies which have in recent decades raged round the problem, any inquirer approaching the matter for the first time might well be surprised, with the noise of the controversy in his ears, at being told that testimony to the Johannine authorship meets with no contradiction for many centuries after Christian history began—that, in fact, the first challenge of John's claim (with one insignificant exception presently to be noted) was delivered by Evanson in 1792. Yet the fact is so. All down the centuries, the Church received the Gospel as John's; and no voice is raised—not even by heretical thinkers, whose doctrinal interests might well have led them to attempt a discrediting of apostolical authorship—to question the soundness of the Church's faith.

The first distinct *quotation* from the Fourth Gospel as being John's meets our eyes in Theophilus of Antioch, about the year 180. Speaking of inspired men, this writer says, "One of whom, John, says, 'In the beginning was the

Word.'" And the first explicit *ascription* of the Fourth Gospel to the Apostle stands in the "Muratorian Fragment,"[1] which is of somewhat earlier date. Modern opponents of John's authorship make the most of the fact that no definite mention of John's name is to be found previous to this period; but we go on to note that the book was evidently well known long before. Traces of its existence are found in the *Didaché*, or "The Teaching of the Twelve," whose date is not long after 100. Polycarp, who had been a disciple of John, has allusions in his one remaining work, *An Epistle to the Philippians*, published about 110, which can only indicate acquaintance with the First Epistle of John—and this Epistle and the Gospel are so closely connected that both are practically certain to have come from the same writer. Moreover, Dr. Drummond holds that there is in this book of Polycarp's at least one partial quotation from the Gospel itself. Still more, Irenaeus, writing later,[2] says that Polycarp had heard the incidents of the life of our Lord from eye-witnesses, and goes on in this connection to add that "John, the disciple of the Lord, who had leaned on His breast, himself also published the Gospel while he dwelt at Ephesus in Asia." This mention of Irenaeus of course carries us out of the strict chronological order; but the quotation is given here because John, Polycarp, and Irenaeus make a closely linked chain of evidence not easily

[1] So called because it was discovered by the Italian historian Muratori in the Ambrosian Library of Milan at the beginning of the eighteenth century. The authorship of the Fragment is unknown.

[2] See below.

to be set aside. With Polycarp as John's disciple, and with Irenaeus as Polycarp's, it is not likely that Irenaeus would have made this definite assertion concerning the Gospel's authorship unless Polycarp had, in some clear and well-remembered utterance, put the matter beyond doubt. Resuming the chronological statement, we note that Ignatius, Bishop of Antioch (about 110), employs phrases pointing unmistakably to knowledge of the Fourth Gospel. Heretical writers, such as Basilides and Valentinus[1] (125 and 145), quote from the book. The *Epistle of Barnabas* (132) shows that the Gospel was in its writer's hands. Justin Martyr, in his first *Apology* (147), has phrases and sentences recalling vividly phrases and sentences of John's. Tatian, in his *Diatessaron*[2] (170), writes of four Gospels, and actually begins his book with the early verses of John as we have them now. So we reach Irenaeus again (177), and find him speaking of a sort of necessity in the nature of things that there should be four Gospels, neither more nor less, correspondent to the four winds of heaven or the four regions of the earth. Some of these references, it should be said, have been questioned by modern criticism—that is, it has been denied, concerning some of the quotations and allusions, that they bear upon John's Gospel at all. But it must be remembered that the evidence is cumulative: it does not follow, even if one

[1] The works of these writers do not survive, except in extracts given principally by Hippolytus in his work, *Against all Heresies*. Hippolytus died about 230, and his book was discovered in 1842 in a monastery of Mount Athos.

[2] The work is a harmony of the four Gospels.

or two of the supposed testimonies should fail, that the case breaks down; and, besides, in the majority of instances given above, there is hardly any room for doubt. So that we have no lack of testimony as to the existence of the Fourth Gospel in the early years of the second century; and the stairway of evidence brings us easily down to that explicit use of John's name in connection with the book which, as has been seen, Theophilus of Antioch and the Muratorian Fragment make. And from that time onward, acceptance of John's authorship is the normal attitude. The statement of Clement of Alexandria,[1] quoted by Eusebius, to the effect that "last of all John perceiving that the bodily facts had been set forth in the other Gospels, at the instance of his disciples and with the inspiration of the Spirit, composed a spiritual Gospel," is accepted everywhere by the whole Church. Not until the middle of the eighteenth century did it dawn upon any mind that this universally accepted belief had after all been wrong.

If it be contended, as it is by some of the negative critics, that while the evidence may prove the *existence* of the Gospel in the early part of the second century, the fact that the author's name is not given as John till about 180 throws doubt upon the apostolic *authorship*, there is one point that must be faced. Would it have been possible, unless John had been already held for the writer, for Theophilus of Antioch quietly to assume the fact without at once rousing contradiction? There can be but one reply. The fact that the first mention of the writer's name meets

[1] 150–220.

us in a manner so unlaboured and unostentatious, and that no trace of suspicion or denial can be found, must be held to establish decisively that Theophilus, in alluding to John as the author, was but repeating what everybody knew. The thing is, in fact, in accord with the frequent practice of our own time. A book, recently published, which is known to all and in which all are interested, is alluded to constantly without any mention being made of its author's name: it is not till some time has elapsed, and the first freshness of interest is wearing away, that it is thought necessary to be more explicit. It was common knowledge, we are entitled to say, that the Fourth Gospel proceeded from John's pen. The fact was so well known that there was no need to mention it. Later, it was a natural thing that the fuller and more formal designation of the book should be set down.

Mention was previously made, however, of one insignificant exception by which the unanimity of the external evidence is broken through; and, insignificant as the exception is, it demands at least a word. Towards the end of the second century the genuineness of the Gospel was denied by a sect named, or rather nicknamed, the *Alogi* (the foolish ones). Little is known of them: it is actually held by some critics that the sect consisted of only one person; and it is certain that they were not taken very seriously by anyone either at the time of their existence or in after days. It is only the negative critics of modern times who have made much of them—quite naturally, of course, since the one available piece of negative evidence must be carefully cherished by those

bent upon maintaining the negative position. Dr. Drummond says sarcastically that the Alogi "have been fondled with a tenderness suitable to their small dimensions," and declares himself unable to treat them with much more seriousness than he gives to the theory of the Baconian authorship of Shakespeare's plays. The Alogi are, indeed, reduced to their true value by the simple statement that they ascribed the Gospel to Cerinthus—and Cerinthus is the very heretic whom the Gospel was in great part designed to refute! The fact at once robs the matter of whatever importance it might seem to possess. Certainly the repudiation of the book by people like the Alogi cannot weigh for an instant against the otherwise unanimous testimony we have adduced. One needs only to note the existence of the sect, and immediately drop it out of the essential factors of the case.

One other difficulty—and a real one—presents itself when the external evidence is under review. A ninth-century writer, Georgius Hamartolus, reproduces a statement which Papias is said to have made, to the effect that both the sons of Zebedee, James and John, were "slain by the Jews." This is assumed by some critics to mean that both brothers were put to death at the same time; and this would of course be fatal to the Johannine authorship of our Gospel, since James was killed by Herod Agrippa in the year 41, and it is not contended by anyone that the Gospel was written till a later date. It may be taken as certain, however, that Papias, whatever he may have said or meant, did not say or mean that John and James suffered *simultaneously*. There is nothing in the statement, as quoted, to support such an

idea; and a reference in the Epistle to the Galatians [1] indicates clearly that John was living after James' death. We are consequently shut up to the supposition that John, if he suffered martyrdom at all in the ordinary sense of the word, did so at some subsequent time and in Asia, where, according to practically unanimous tradition, he lived to a great age. This might be taken as a sufficient explanation of the statement attributed to Papias, were it not for the fact that tradition is also practically unanimous in declaring that the Apostle died a natural death. On this point, it must be remembered that the word translated "slain" or "martyred" did not formerly always carry the signification it does with us. "White martyrdom," as the phrase runs, was sometimes intended—that is, any suffering for the truth short of death itself; and it is possible that the quoted statement may have had reference to the Apostle's banishment, and not to any endurance on his part of the extreme penalty. If we may make the by no means improbable assumption that "the Jews" were instrumental in procuring the exile of John, the statement of Papias becomes clear, even supposing (what many scholars have questioned) that Georgius Hamartolus reproduces it with verbal accuracy. Harnack, who will hardly be supposed prejudiced in favour of the Johannine authorship of the Fourth Gospel, thinks that the alleged quotation counts for very little; and others have imagined that some confusion has arisen in the minds of later copyists between John the Baptist and John the son of Zebedee. In any

[1] 2. 9. The James mentioned in this passage is, of course, not the son of Zebedee, but the Lord's brother.

case, it will be seen that the difficulty, though real, is scarcely formidable. It is doubtful whether we have Papias' exact words; and, taking the statement precisely as it stands, there is nothing at all to show that it points to a simultaneous martyrdom. That hypothesis excluded, the statement—whether it be quoted accurately or inaccurately, whether it refer to "red" martyrdom or "white"—does not militate against the view that the Apostle John wrote the Fourth Gospel somewhere about the commonly received date.

A survey of the external evidence, therefore, offers nothing to overturn the claim which the book makes on its own behalf. That John was its author becomes, not less, but more, probable, as we look into the gathered testimonies of the writers whose works survive from the earliest Christian years.

3. **The internal evidence.** We turn next to the internal evidence—that is, to the indications in the Gospel itself which either support or discredit the Gospel's claim to be written by the Apostle John. If the book be penned by a later writer assuming an earlier writer's name or personality, and not, as it claims, by an eye-witness, it is probable that the pretender will in some fashion or other give himself away. He will at some point fail, so to say, to act the part. There will be slips and confusions here and there. If, on the other hand, the author be indeed the Apostle, we shall expect to find a certain detail, a certain sureness of touch in dealing with times and places and the customs of the period, and such-like matters, which would be natural to one who had taken part in the events described. Unconsciously,

but none the less decidedly, he will reveal a minuteness of knowledge which a later writer, mentally carrying himself back into the history, could never show. It may be granted, it is true, that a literary artist of skill could minimise this absence of acquaintance with detail, and by an exercise of the "historical imagination," combined with careful research, might succeed in imparting an air of verisimilitude to his work; but it would be too much to expect that the impersonation could be entirely concealed. On the other hand, even an eye-witness, writing long after the events he records, may fall into error now and again. But if we find that on the whole the author manifests the detailed knowledge of which we have spoken, and if he manifests it, not as one who has "got up the subject" for the purposes of his book, but as one with whom it forms part of his native equipment and of his customary outlook upon life, then we are entitled to add the internal evidence to the external evidence as supporting the claim made by the Gospel to be the Apostle's work. And in the case of the book before us, these things are so.

It is impossible, however, in the case of the internal evidence, to do more than indicate the direction in which the reader may seek it out for himself. It is a matter of detail which cannot be pursued into all its striking ramifications in the space at our command. The following examples will give an idea of the line on which the Gospel may be investigated in this connection. There are signs, for one thing, that the author had an intimate acquaintance with some customs of the Jews which fell into disuse after the destruction of the Temple in the year 70, and among which a

later writer, studying them for the purpose of "local colour," would not have been so perfectly at home. The regulations concerning purifying are of this order;[1] but to the writer of the Gospel they evidently formed part of the ordinary routine. The allusions to them come in with perfect naturalness. The topic is native to the writer's mind. In matters of geographical detail we have an accuracy and a carefulness of nomenclature which mark the contemporary and eye-witness of the events set down. Bethsaida is called "the city of Andrew and Peter."[2] Ænon is spoken of as being "near to Salim."[3] The Temple is known to the author of the book; and he writes (although, on any hypothesis as to authorship, the Temple was destroyed when the book was written) as one who had often trodden its courts and who remembered well what all its arrangements had been. Even the reference to the fact that the Temple had been forty-six years in building[4] is striking and confirmatory. As a matter of fact, the Temple was not finished till the time of Nero, so that many more years than forty-six were occupied in its erection; but at the time when Jesus, according to the Fourth Gospel, drove out the traders and the money-changers, forty-six years had passed since 20 B.C.—the date at which the building is thought to have been commenced. The author could speak of the "treasury,"[5] and of "Solomon's porch,"[6] and of other things which could only be known in detail to those who had walked in the Temple before its fall.

Even the things which have been pressed

[1] 2. 6, 11. 55, 18. 28. [2] 1. 44. [3] 3. 23.
[4] 2. 20. [5] 8. 20. [6] 10. 23.

by some critics as throwing doubt upon the Johannine authorship of the book turn out, on closer investigation, to favour it. Matthew Arnold made a point of the fact that the writer speaks of "the Jews' passover," and uses such phrases as "after the manner of the purifying of the Jews,"—thereby implying, according to the critic, that he was not himself a Jew. But, as Dr. Marcus Dods points out, "an Englishman who had been thirty years abroad, and who was writing for foreigners, would use precisely such forms of expression." [1] And thus John, in his abode at Ephesus, followed what is after all the natural method when he employed language such as this. Again, the fact that the writer of the Gospel uses the name "Sea of Tiberias" for the "Sea of Galilee" has been fastened upon as a sign of late composition, inasmuch as it is said that the name "Sea of Tiberias" did not come into general use till the second century. It happens, however, that the author employs *both* names, and employs them *together*,[2] as if he were writing just at a time of transition when the one name was passing out of use and the other coming in—which, if the new name was in the second century well established, precisely corresponds to the probabilities at the first century's close. So that, once more, the supposed testimony for the prosecution shifts over to the side of the defence.

All this, as has been said, is but an indication of some of the lines on which the examination of the "internal evidence" can be pursued. In many ways, it will be found (the impression deepens

[1] *Introduction to the New Testament.*
[2] 6. 1.

with the reading of almost every incident related in the pages of the book), the author of the Fourth Gospel reveals his intimate knowledge of the country concerning which he writes, of its topography, of the habits of its inhabitants, of its religious condition and divisions; and all this affords strong support to the theory that an eye-witness was, through by far the major portion of the Gospel, taking the pen in hand. And if an eye-witness, then no one, as we have seen, can dispute the Apostle's claim. It should be added that the writer's proved accuracy in cases where it can be tested constitutes a strong presumption of similar accuracy in cases where he writes with similar detail, but where similar test and proof can no longer be obtained. The student making his mental journey through these pages, and coming upon example after example of the author's intimate knowledge concerning persons, places, seasons, and the rest, and finding, moreover, that where tests can be applied the writer's credit stands unshaken and sure, will draw but one conclusion. Seeing how the whole thing is "fitly framed together" on the assumption of the historian being an eye-witness of the history, he will conclude that the internal evidence, no less than the external, supports the Johannine authorship of the Gospel which bears John's name.

4. **What is on the other side?** What, then, it will be asked, is there to set on the other side? If the Gospel claims to be written by John, and it the evidence, both external and internal, unites to support the claim, how is it that so much debate has circled round the point? In reply, it has to

be said that the chief objection brought against the Johannine authorship lies in the apparent difference between the presentation of Jesus given in the Fourth Gospel and that given in the other three. The fact that the Fourth Gospel carries the doctrine of Christ's special divinity farther than do the Synoptics—or, at least, emphasises and dwells upon it to a far greater extent—is fastened upon as being itself a suspicious thing. The simplicity of the Synoptic account has here given place, it is said, to long discourses, claiming to have been uttered by Jesus Himself, in which He lays stress upon a profound relation to God, whereof, in the Synoptics, He does not speak. We have exchanged the simple Teacher for the mystic. Jesus speaks less in a style suited to the people, and more in a fashion which only the wise could understand. His own claims, His own greatness, form the theme of many of these long discourses which the Fourth Gospel records; and the more elementary expositions and invitations of the other three are absent from the page.

Strenuously as the point has been pressed, however, the reply is quite easy. For one thing, it must be remembered that even in the Synoptics there are passages which imply an altogether unique relation between Jesus and God. Matt. 11. 27, for example, is quite Johannine in its ring.[1] Mark 13. 31 asserts the authority of Jesus as explicitly as does any passage in John. Of Matt. 25. 31 the same thing may be said. And any reader, turning the Synoptic pages with open mind, will find similar instances not a few. For another thing, when it is borne in mind that the discourses in the Fourth Gospel are represented

[1] See also Luke 10. 22.

as addressed to hostile Jews in Jerusalem, it will seem a quite natural thing that they should deal more insistently and continuously with the assertion of Christ's claims, since the very fact that opposition had to be met compelled a fuller and more complete statement of the case. Speaking to the multitudes, Jesus, one would expect, would suffer His unique claims to be implied rather than earnestly pressed, so far as any definite formulation of the profound relations between Himself and the Father were concerned; speaking to the bitter and antagonistic ecclesiastical authorities in Jerusalem, He would push these claims to the front, meeting challenge with adequate assertion and defence. So far from being an objection to the authenticity of the reported discourses, the difference between them and those given in the Synoptics (even pushing the difference to the utmost) is actually a confirmation of their truth.

The very fact that the Fourth Gospel represents Jesus as teaching principally in Jerusalem is, however, made a ground of suspicion. The Synoptics show us Jesus exercising His ministry chiefly in Galilee—why does this last account transfer Him to the city? Of this a great deal has been made; and yet of this, too, one is inclined to say that the objection is really "much ado about nothing." If John, writing later, set himself to supply what the other writers had left unsupplied, surely an adequate, though simple, explanation has been found. For the point is not (and this applies to the previously mentioned objection as well as to this) that John's account is actually *inconsistent* with that of the Synoptists, but simply that it contains what they do not—a distinction which must not be

overlooked. It is antecedently probable that Jesus would spend no little time in Jerusalem; and if the Synoptics had preferred to dwell upon the Galilean side, it is no wonder that John should determine to fill the gap. And, besides, allusions to a Galilean ministry are definitely found in the Fourth Gospel.[1] The Galilean ministry is assumed, though not described. Neither the Synoptists nor John tell the whole tale: it is only by putting the various accounts together that we make the picture complete.

John, then, may—after this survey of the whole case—be held for the book's author. One may allow that, writing in old age and long after the events narrated, he may have given some of his Master's ideas in his own speech; and it is equally possible that he may have put into any given discourse thoughts and phrases which really belong to another. But there is no reason to doubt that we have here a substantially accurate record of what Jesus said and did, written by one who companied with Him, or that it is an Apostle who in these pages gives us what he has seen with his eyes, what he has heard, and what his hands have handled, concerning the Word of life.[2]

II. THE SPECIAL PURPOSE OF THE GOSPEL.

In writing his Gospel, John had a very special purpose in view. Of course, this is equally true, in a sense, of the writers of the synoptic Gospels: it was their intention to present a narrative, not

[1] 4. 43, 7. 1, etc. [2] 1 John 1. 1.

necessarily complete, but accurate within its limits, of the words and deeds of Jesus; and to this extent John's aim was identical with theirs. Moreover, in each one of the Synoptics some particular side of Christ's mission is emphasised, and it is under some particular aspect that Jesus Himself is more or less consistently conceived.[1] But John's aim is differentiated from that of the others by being more distinctly controversial. His Gospel was composed with a consciousness that the divineness of Jesus had been assailed: he saw the foes of his faith before his mind's eye; and so the dominant purpose throughout his book is to bring out facts which support the doctrine that Jesus was in the full sense of the words the Son of God. Thus, towards the close of the Gospel, the Apostle describes the aim which has all along been regnant in his thought, declaring of the things which he had set down, "these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."[2]

Tradition represents John as having specially had controversy with a philosopher named Cerinthus. However this may be, it is certainly against such views as those held by Cerinthus that the Fourth Gospel lifts up its testimony—as also against the Ebionite and Gnostic heresies which were corrupting the churches by the time that John had reached old age. We have not space to explain these systems at length. It may be briefly said, however, that the Gnostic heresy, holding every-

[1] See, for instance, the suggestive chapter called "Four Pictures of Jesus" in Professor Work's volume, *The Fascination of The Book*.

[2] 20. 31.

thing corporeal to be evil, counted the historical Jesus to have been merely man, since divineness actually incarnated in humanity involved an unthinkable contradiction; while the Ebionites were a Judaising sect whose members, besides taking the Jewish law as possessing binding obligation, held views upon the nature of Jesus which were kindred with those of the Gnostic creed. Cerinthus, on his part, taught that up to His baptism Jesus was only man, and also (since it was impossible for Deity to suffer) that at the Crucifixion He became only man once more. It was against these and similar speculations, destructive as they were of the true doctrine of the incarnation of God in Christ, that John desired to bear his witness. He writes, that is, with a definite doctrinal and even polemical intent.

Remembering this, John's method is explained. His selection of facts is carefully made. He lays emphasis upon those incidents and those sayings in the sacred history which tell most directly toward the establishment of the doctrine he is concerned to uphold. He is interested primarily in the bearing of events upon the polemical object nearest to his mind; and the intrinsic interest of history takes a secondary place. For instance, John the Baptist, who is in the other three Gospels a figure invested with interest for what he is in himself, finds a place in John's Gospel only as one who bears testimony to the Christ. And so all through, the apologetic purpose is the ruling idea. This does not, needless to say, afford any justification for the charges sometimes brought against the author of the book. It is said that inasmuch as John had a polemical purpose to serve, he is not

reliable as a witness: he probably read facts in such a fashion as suited himself—not perhaps consciously or deliberately, but none the less surely. This is really a childish begging of the question of the author's credibility. It is on quite other grounds that the reliability or unreliability of the Apostle as a witness must be decided; and with some of these we have, in the section on "internal evidence," already dealt. All that we are justified in saying is that a writer with a doctrinal end in view will, when he is compiling his history, lay special stress upon those facts which directly help his aim—and this he is most certainly entitled to do, so long as he does not conceal his intention, or make any claim to completeness in the story he tells. John leaves out many things which the other writers insert: he puts in a great deal which the other writers omit; and all is done in order to show that Jesus is the Christ. If, among the facts which others record and which John leaves out, there were any which went to show that Jesus is *not* the Son of God, then, indeed, the charge of bias and unreliability would stand. But this is not so. John does not manipulate facts—he does but select, distribute the emphasis of attention, re-group the facts that lie to his hand. And he is justified in so doing, inasmuch as he works with the purpose of demonstrating the special divineness of Jesus to a Church which had begun to lose the purity of its faith.

It is not meant, however, that the Fourth Gospel is a piece of philosophical reasoning in the strict sense. It is not a logical defence of the doctrine of the divinity of Christ. John does not move in the realm of abstract reasoning. His Gospel is

an inductive study of facts, the effect of their presentation being cumulative, the whole mass of facts, in the combination of them within the mind, being designed to force the conclusion that nothing except a special divineness in Jesus can account for it. It is on this cumulative impression of facts, not upon any strictly logical demonstration, that the Apostle relies. He does not start from given theoretical propositions and then draw out the inferences to which they lead: the syllogism is not the weapon he wields. The things that Jesus said and did are the points of start; and John intended that his readers should at last be driven to faith in Jesus as the Christ by the impossibility of accounting in any other way for the facts set down. His purpose is polemic, true; but he is the historian no less than the disputant, and his method is to let the facts speak for themselves.

III. JOHN AND THE "LOGOS" DOCTRINE.

The fact that the author of the Fourth Gospel, in his prologue, speaks of Christ under the designation of the "Word," has been fastened upon as indicating that the book is written less in the interest of history than in that of a philosophical theory. For the title "Word" was frequently used in current philosophical speculation to denote the means of communication between God and the world—although the title nearly always stood for an impersonal abstraction of some kind rather than, as with John, for a personal Being; and the suggestion is that the writer of the Gospel, wishing to vindicate a philosophical status for Christianity, idealised the events of the life of Jesus in such

a fashion as to make it possible to apply the title to Jesus Himself. Philo of Alexandria[1] was the fullest elaborator of the Logos idea, so that it has come to be a standing assertion with some critics that John, or the author of the Fourth Gospel, was directly influenced by this writer, and manipulated his material in such wise as to construct a Christianised version of Philo's system. In other words, the history was written up to the philosophical theory which had to be maintained.

Probably it is sufficient reply to point out how little about the "Word," in any philosophical sense, is really to be found in John's pages. As a matter of fact, once the prologue is past, we are launched upon a straightforward narrative of events, and no sign appears to indicate that the writer is under the dominance of any theory at all. In short, the book is *not* written up to the "Logos" doctrine, whatever some critics may say. Had the author started with the purpose of adjusting philosophy and facts, he would certainly have pointed out, as the attempt progressed, how successful he had been, and would not have suffered his main intention to be so completely forgotten. Beyond the prologue, the "Logos" idea—which, according to the critics with whom we are dealing, was master in the writer's mind to the extent of requiring an actual idealisation of facts—disappears. That is, the very theory for whose sake the book was compiled drops out of sight. Most readers, approaching the question dispassionately, would be inclined to say that, granting the "Logos" doctrine of philosophical speculation to have been present to John's mind while he wrote his introductory verses,

[1] B.C. 20–A.D. 50.

it was certainly not the ruling interest while the body of the Gospel was being shaped.

It need not be questioned—at any rate, it need not be denied—that John had some acquaintance with Philo's work: indeed, the "Logos" idea was part of the current coin of thought, not only in Alexandria, but in Asia too. And from another direction the use of the title "Word" would be familiar to the Apostle; for in the Aramaic paraphrases of the Old Testament the term was frequently employed instead of the name of God, when communications from God to men were in question. One may well suppose, therefore, that with the facts of Christ's life before him, John would think within himself, "Here, surely, is the living embodiment of that 'Word'—that method of divine communication with men—of which philosophers and others have spoken," and would rejoice to point out how the well-known term found its best and truest application to the Jesus of whom he had to tell. It is probable, indeed, that the prologue to the Gospel was written after the body of the book, and is, as it were, a kind of epilogue set down at the beginning, rather than a prologue in the stricter sense. It was not so much a text which the book was to expound, as a text, found later, which expounds—or supplies an appropriate motto for—the book. Requiring one descriptive term for the Jesus whose life-story he had written, John uses the term that lay ready to his hand. That is to say, he adopts a verbal expression rather than an idea, and gives a new content to the expression he adopts. It is not that he adjusts his facts to a philosophical theory; but, realising how his facts can make a better use of the principal

term which the theory employs, he takes over the term and consecrates it to the higher service. His mental attitude is not, "I must make Jesus appear as the Word," but rather, "This Jesus, surely He *is* the Word." John did not stretch the facts of Christ's life to fit the term. He stretched the term to fit the Christ.

IV. THE DIVISIONS OF THE GOSPEL.

It is a helpful thing, in studying the Gospel, to bear in mind that it may be taken as falling into three main sections, exclusive of the prologue. The first section, beginning at the nineteenth verse of the first chapter, shows Jesus uttering many words and doing many deeds which inevitably suggest the inference that here is One quite outside all ordinary human classifications. John speaks, in this section, *for* Christ and *about* Christ—telling how He turned water into wine, how He preached marvellous doctrine to Nicodemus, how He cleansed the Temple, how He revealed a strange power of touching the human heart in His conversation with the Samaritan woman, and thus in many ways building up the portrait of Him whom he would have recognised as the specially anointed One of God. From the commencement of the fifth chapter to the eighteenth verse of the tenth, the method changes. John does not now speak so much *for* Christ or *about* Christ, but leaves Christ to speak for Himself: this is the profoundest section of the Gospel, wherein Christ delivers the discourses concerning Himself as the Bread of Life and the Life-Giver, and reveals the depth of His own consciousness in many startling words. In the

first section John impresses upon his readers what men saw and heard in Christ or from Christ: in this second section he takes his readers into the deepest places of Christ's inner life, and makes them realise in measure what passes there. It is not, in this division, John revealing Christ—it is Christ revealing Himself. Finally, in the third section—from the point indicated to the end—the Apostle returns to his first method, taking up the story again from the spectator's point of view—the story being almost entirely concerned, in this last division, with death in its approach and its consummation and its resurrection-sequel, and the inference of divineness in this marvellous Jesus being made to appear inevitable once more. It is true that the farewell sayings and prayers recorded in this section give us a glimpse into the depths of Christ's soul, no less than do the discourses of the second division; but nevertheless the narrator does not drop so entirely out of sight as is the case in the middle section of the three.

Every reader will of course be able to make for himself some division of the Gospel which will assist his memory and understanding. But having regard to the Apostle's main purpose—the purpose of showing that this Jesus is the Christ, the Son of God—the division here suggested will, it is thought, keep that purpose clear in the reader's mind while he reads, and enable him to see most vividly how the purpose has been fulfilled. It adheres most closely to John's main idea as John himself declares it. The Christ from Without—then the Christ from Within—then the Christ from Without once more—all the three impressions coalescing into the figure of One who must be the Son of God.

John 1. 1–18.

THE PROLOGUE.

In the beginning was the Word, and the Word was
2 with God, and the Word was God. The same was
3 in the beginning with God. All things were made
by him; and without him was not any thing made
4 that was made. In him was life; and the life was
5 the light of men. And the light shineth in darkness;
6 and the darkness comprehended it not. There was
7 a man sent from God, whose name was John. The
same came for a witness, to bear witness of the Light,
8 that all men through him might believe. He was
not that Light, but was sent to bear witness of that
9 Light. That was the true Light, which lighteth
10 every man that cometh into the world. He was in
the world, and the world was made by him, and the
11 world knew him not. He came unto his own, and
12 his own received him not. But as many as received
him, to them gave he power to become the sons of
13 God, even to them that believe on his name: which
were born, not of blood, nor of the will of the flesh,
14 nor of the will of man, but of God. And the Word
was made flesh, and dwelt among us, (and we beheld
his glory, the glory as of the only begotten of the
15 Father,) full of grace and truth. John bare witness
of him, and cried, saying, This was he of whom I
spake, He that cometh after me is preferred before
16 me: for he was before me. And of his fulness have

17 all we received, and grace for grace. For the law
was given by Moses, but grace and truth came by
18 Jesus Christ. No man hath seen God at any time;
the only begotten Son, which is in the bosom of
the Father, he hath declared him.

The prologue to John's Gospel supplies, so to say, a standard for the reader's mind. It is not precisely an outline which the main contents of the book are to fill up; for, as has been said, we hear little of the "Word" in the sense of the prologue once the prologue itself is passed. And it is not precisely a summary of the contents of the Gospel; for there is hardly any reference to the actual historic facts of the life of Jesus. It indicates, rather, the final inference which John himself has drawn from his study of these facts—the inference that Jesus is the last and highest development of that divine self-manifestation which has been going on from the beginning; and, in giving this indication, it supplies a test and standard to which the reader may constantly refer as he passes on. Very likely, as has previously been said, the prologue was written last; and John sets it in its place where it stands in order that his readers, perceiving where his own study has led him, may ask themselves all through whether this is not also the goal to which they are being led. "Remember, as you read, that I claim this Jesus as the 'Word.' Does not the story constrain you, too, to admit the claim?"

The prologue emphasises two ideas, in a manner two contrasted ideas, concerning Christ. On the one hand it declares His absolute uniqueness—this being of course implied in John's identification of Christ with the Word; and on the other hand it

declares the entire naturalness of His coming. His advent was the one thing to which all history had been tending, and for which the world was prepared. (See on vv. 3, 10, 11.)

Concerning the Logos doctrine more particularly, see Introduction.

1. **In the beginning.** From eternity, before the history of the world began. It is from this standpoint that the prologue deals with Christ. He is the fulfilment of an eternal intention.

the Word. God's self-communication. From the beginning God had purposed the self-revelation which culminated in Christ. The other phrases in vv. 1 and 2 repeat and emphasise the same idea.

3. The words are usually taken as simply intimating that the Word was the active agent in creation. In reality, however, they have a much wider range. Looking at the whole process of human history—not merely at the original process of creation—from the eternal standpoint, the declaration is made that it is completed, and was intended to be completed, through the self-communication of God in Christ. Once again, Christ is the fulfilment of an eternal intention. He is the means by which the final "making"—the return of human life to the God who is its source—was originally meant to be carried through. Christ was no after-thought. He is part of the first scheme of things as God conceived it.

4. **In him was life.** Cf. other passages in the Gospel. For example, 5. 26, which may in a manner be called the key-text of the book. Christ as Life-Giver is the central idea of it—the idea

being of course only another aspect of Christ as endowed with special divineness.

According to one arrangement, the end of v. 3 connects with v. 4, and the whole passage reads "that which was made was life in him." The sense remains substantially unaltered.

the light of men. Christ, by what He was, revealed man to himself, and the destiny for which man was made.

5. **the darkness comprehended it not.** A better reading is "the darkness overcame it not" (R.V. marg.). The meaning thus becomes that though Christ had the darkness of the world to contend against, yet it did not deprive His mission of its final success. And thus this verse looks on to v. 12. There were at any rate some who received Him.

6. The writer makes an attempt to settle down to the earthly history, as if descending from the lofty heights he has stood on till now.

John. The author of the Gospel does not think it necessary to give him the title of "the Baptist." The other Evangelists do so to distinguish him from the Apostle. The Apostle himself, in his humility, omits it.

7, 8. Expanded in vv. 19–27.

9. There are three possible renderings of this verse. That of the A.V. is one. That of the R.V. is another. Or we may read it as a simple historical statement, "There was coming into the world the true Light which lighteth every man." The rendering to be adopted depends upon whether the last clause is connected with "was," or with "every man," or with "the true Light." The R.V. rendering is probably the best.

10, 11. John quits the historical line he began in v. 6, carried from it by the pathos of the tale he has to tell. It was Christ's own world, and yet the world rejected Him! They that rejected Him were His own, and should have welcomed Him gladly. The suggestion is that of the naturalness of Christ's coming (see above). He was precisely the One for whom the world should have been prepared.

12. Yet His mission did not fail (see v. 5.) Some received Him.

received him. This is anticipatory of some of the deeper phrases of this Gospel, such as eating the flesh of the Son of Man, and drinking His blood (6. 53), etc.

power to become. The idea is that of development. Receiving Christ starts man in a process of living growth.

believe on his name. The word "believe" must be read in the light of the previous expression, "received him." "Name" means the whole nature, the whole Christ. To believe on His name is to receive Christ within.

13. This looks on to Christ's teaching about the new birth in chapter 3. The result of receiving Christ is a real beginning of new life, not a mere superficial change.

14. John can find no excuse for the rejection of Christ by His own. The shining of His glory had been so clear.

was made flesh. The words point to a real entrance into human life and human conditions. Christ's humanity was not a mere appearance, as was maintained by some of those whom John sought to refute.

only begotten. An explicit assertion of the uniqueness of Jesus. He was not as other sons.

grace and truth. Christ was full of love, but His love was also "truth"—faithful to the eternal Will and Idea. Even in His love He revealed the original determination of God. Cf. His own assertion, "I am the Truth," in 14. 6. And because His "grace" is also "truth," human hearts may rely upon it the more.

15. The Evangelist makes another attempt to begin the narrative, to descend from the great heights of thought where he has been. The testimony of the Baptist, which is here partially given, is carried on in v. 30.

16. The Evangelist is forced up to the high levels once more. He cannot at the moment continue the narrative. **of his fulness** refers back to the "full of grace and truth" in v. 14.

17. The verse suggests Christ's grace and truth as a contrast to the Mosaic dispensation, and yet as a fulfilment of it. The Mosaic law, inculcating commands and prohibitions, gives place to Christ's offer of sonship (v. 12) to those who received Him. And yet Christ also fulfils the law, in that He accomplishes by His salvation all that the law had vainly sought to perform.

The verse suggests that the coming of Christ was indeed a new epoch in the world's history. It was not only a new apprehension of God by man —it was a new acting of God upon man.

18. This is the definite, categorical statement in which John tries, as it were, to make a complete deliverance of his mind—the statement which has been struggling for expression in him all through. Note the "up and down movement," to which

reference has already been made (vv. 6 and 15), reaching its climax in this declaration. At last John sets his thought free and gives it speech.

No man hath seen, etc. Christ, therefore, is no mere man, and, moreover, in declaring the Father, does for man what man could never have done for himself.

the only begotten Son. Or, "God the only begotten" (R.V. marg.).

No man hath seen God—yet man wants God—and in Christ the need is met. The consciousness of man's desire for God is like an undertone beneath the first part of the verse. The second part strikes a triumphant note.

which is in the bosom of the Father. This refers just as much to the earthly life of Jesus as to His eternal relation with God. Even on earth Jesus was "in the bosom of the Father"—and from this thought John passes on to begin the history he has to write.

John 1. 19–28.

THE BAPTIST'S TESTIMONY TO CHRIST.

19 And this is the record of John, when the Jews sent
priests and Levites from Jerusalem to ask him, Who
20 art thou? And he confessed, and denied not;
21 but confessed, I am not the Christ. And they asked
him, What then? Art thou Elias? And he saith,
I am not. Art thou that prophet? And he
22 answered, No. Then said they unto him, Who art
thou? that we may give an answer to them that
23 sent us. What sayest thou of thyself? He said, I

am the voice of one crying in the wilderness, Make
straight the way of the Lord, as said the prophet
24 Esaias. And they which were sent were of the
25 Pharisees. And they asked him, and said unto him,
Why baptizest thou then, if thou be not that Christ,
26 nor Elias, neither that prophet? John answered
them, saying, I baptize with water: but there
27 standeth one among you, whom ye know not; he it
is, who coming after me is preferred before me, whose
28 shoe's latchet I am not worthy to unloose. These
things were done in Bethabara beyond Jordan, where
John was baptizing.

It is necessary to distinguish the testimony here recorded from that which is given in the other three Gospels. The testimony given in Matthew, Mark, and Luke was spoken to the multitude in general, while that before us was given to a deputation from the Pharisees (v. 24). As would be expected, there is a general similarity in the two testimonies, but there are points of difference too. In addition to the fact that the Fourth Gospel shows us a different audience for the Baptist's words, we are compelled to differentiate between the two testimonies by the further fact that the Temptation of Jesus must have taken place before the events recorded in John 1. 19–28, inasmuch as there is no room for it between these events and the beginning of chapter 2. (See vv. 29 and 35 of this chapter, and v. 1 in chapter 2., which enable us to trace the exact lapse of time.) The testimony in the other Gospels precedes the Temptation.

It is clear that the religious authorities had already begun to show a critical spirit. The ministry of the forerunner, like the ministry of

Christ Himself, was distasteful to the men who hated any interference with their own religious authority. How hopeless—from the human point of view—Christ's mission was bound to be, is sufficiently evident from the swiftness with which the enmity of the Pharisees sprang to life when the Baptist preached.

19. **the Jews.** John always uses the term in a special sense. It denotes, with him, not the nation as a whole, but the ecclesiastical authorities —the Sanhedrin.

Who art thou? As it was known that some of the multitude held the Baptist for the Messiah, the deputation put their question in emphatic form. "*Whom*—after all this excitement—do you really claim to be?"

20. Seeing that they expected him to claim to be the Messiah, John at once disavows the claim. The claim had already been made in other cases.

21. **Elias.** The return of Elijah was one of the things to which the nation looked forward in connection with the Messiah's advent. (Compare Luke 1. 17 and Matt. 17. 11.) Although the Baptist denied that he was Elias, yet Jesus Himself said in the latter passage that in the Baptist the expected return of Elias had taken place.

that prophet. The prophet foretold by Moses in Deut. 18. 15. By some he was identified with Jeremiah.

23. The reference is to a frequent custom of the East, where a herald usually goes in advance of a ruler or a great man to announce his coming and to see that proper preparation is made.

This is the essential point of the Baptist's testimony. By declaring himself to be the herald of the Lord, spoken of by Isaiah (40. 3), John gives the definite Messianic witness to Christ.

24. **the Pharisees.** The Pharisees were the most conservative of the Jewish sects, and the most ready, therefore, to resent any such intrusion into their own realm as the Baptist seemed to be making.

25. **Why baptizest thou then?** To the deputation, it seemed as though John had condemned himself by confessing that he was not the Messiah, nor Elias, nor "that prophet." Any one of these three might have administered baptism as a seal of discipleship, but how could this man, who admitted himself to be nobody, have any right to do so?

Baptism of proselytes was probably already known among the Jews—indeed, the very form of the question in this verse implies that the rite itself was familiar. But "baptism unto repentance" as John practised it was a new thing.

26, 27. John does not give a direct reply. Instead, he seeks, as he had sought in v. 23, to drive the thoughts of his interrogators away from himself to One who is to come—who was, in fact, already "among you." V. 27 refers to a saying in the Jewish schools, to the effect that a scholar should do any service for his teacher, except the unloosing of his sandal. That was too lowly a service even for a pupil to render. Yet the Baptist held the service, not too lowly, but too high.

28. **Bethabara beyond Jordan.** There is no doubt that the true reading is given in the R.V.,

"Bethany beyond Jordan." "Bethabara" means "ferry," or "ford"; and the ford of Abara leads into the province of Batanea, which is probably the place to which the verse refers. "Bethabara" was a conjecture of Origen's, and was perhaps made because in his time no "Bethany" beyond the Jordan was known.

John 1. 29–34.

THE BAPTIST'S SECOND AND LARGER TESTIMONY.

29 The next day John seeth Jesus coming unto him, and
saith, Behold the Lamb of God, which taketh away
30 the sin of the world. This is he of whom I said,
After me cometh a man which is preferred before
31 me: for he was before me. And I knew him not:
but that he should be made manifest to Israel,
32 therefore am I come baptizing with water. And
John bare record, saying, I saw the Spirit descending
from heaven like a dove, and it abode upon him.
33 And I knew him not: but he that sent me to baptize
with water, the same said unto me, Upon whom thou
shalt see the Spirit descending, and remaining on
him, the same is he which baptizeth with the Holy
34 Ghost. And I saw, and bare record that this is
the Son of God.

This second testimony goes further than the first, and is the Baptist's recognition of Jesus, not only as the Messiah, but as the Saviour from sin. The Messianic idea had been purified and enlarged in the Baptist's own mind—probably in great part through the circumstances attending the baptism of Jesus, to which allusion is made

in v. 32; and in this public utterance he seeks to turn the thoughts of those who hear to the moral aspect of Messiah's mission. This Jesus was the Messiah indeed — but had the people realised what was in truth the most essential part of Messiah's work?

29. **Lamb of God.** The reference is to Isa. 53. 7, and, more particularly, to the sacrifice for sin typified in the Paschal lamb, whereof Jesus was to be the anti-type.

of the world. The Messiah's redemptive work, therefore, was not to be confined to Israel alone. The Baptist was enlarging the conception of the Messianic ministry not only as to its contents, but as to the range of its application. He perceived already what the early Christian Church was afterwards not specially swift to see.

31. **I knew him not.** This does not refer to personal acquaintance. The Baptist knew Jesus before His baptism, as is evident from the words with which he greeted Jesus when He came (Matt. 3. 14). But John had not realised the official character and mission of Jesus until the descent of the dove.

but that he, etc. This shows how the Baptist's thought about Jesus, which had hitherto perhaps been somewhat unformed, at any rate lacking in finality and definiteness, had now crystallised into shape. He knew now precisely the purpose of his own ministry, and the purpose of Christ's, and the relation between the two.

32. **I saw the Spirit,** etc. The other Gospels tell us that the sign was also seen by Jesus Himself, so that it was no subjective delusion of John's own mind.

33. John had been expectant of something to come, having received the premonition alluded to here; and the events of the baptism of Jesus had given a centre to all the unfixed movements and emotions of which he had been conscious within. What had been vague became clear.

34. **the Son of God.** The title was given to Jesus at His baptism (see Synoptists). This verse connects back to v. 18. John the Apostle indicates how the testimony of the Baptist is at one with his own.

John 1. 35–51.

THE CALLING OF THE FIRST DISCIPLES.

35 Again the next day after John stood, and two of his
36 disciples; and looking upon Jesus as he walked,
37 he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus.
38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,)
39 where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth
40 hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.
41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is
42 being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called
43 Cephas, which is by interpretation, A stone. The day following Jesus would go forth into Galilee, and

44 findeth Philip, and saith unto him, Follow me. Now
Philip was of Bethsaida, the city of Andrew and
45 Peter. Philip findeth Nathanael, and saith unto
him, We have found him, of whom Moses in the law,
and the prophets, did write, Jesus of Nazareth, the
46 son of Joseph. And Nathanael said unto him, Can
there any good thing come out of Nazareth? Philip
47 saith unto him, Come and see. Jesus saw Nathanael
coming to him, and saith of him, Behold an Israelite
48 indeed, in whom is no guile! Nathanael saith unto
him, Whence knowest thou me? Jesus answered
and said unto him, Before that Philip called thee,
when thou wast under the fig tree, I saw thee.
49 Nathanel answered and saith unto him, Rabbi, thou
art the Son of God; thou art the King of Israel.
50 Jesus answered and said unto him, Because I said
unto thee, I saw thee under the fig tree, believest
51 thou? thou shalt see greater things than these. And
he saith unto him, Verily, verily, I say unto you.
Hereafter ye shall see heaven open, and the angels
of God ascending and descending upon the Son of
man.

The Gospel of John is to be read throughout with a remembrance of the Apostle's purpose in writing it—the purpose of manifesting the entirely unique character of Jesus. In this section John shows how Jesus possessed a marvellous power over men of various types and dispositions, how from the beginning He had the secret of dealing with human hearts, whatever their special characteristics might be. "For a first mark of His wholly exceptional character," the Apostle seems to say, "notice how, at the outset of His ministry, He was prepared for every varying description of man that crossed His path."

This calling must be distinguished from that recorded in Matt. 4. 18 etc., and in Mark 1. 17 etc. The calling recorded in these passages took place in Galilee, whereas the calling recorded in John took place in Judaea; and, moreover, the narratives differ in many details. For example, here Andrew of his own initiative follows Jesus: in Matthew, it is Jesus that calls Andrew. It may be taken that the callings which John here records attached these disciples to Jesus by the ties of affection and reverence. The subsequent callings recorded in the Synoptists were, so to say, the "official" callings, summoning the called away from the ordinary occupations of life to settled discipleship.

35. **two of his disciples.** One of these is said (in v. 40) to be Andrew. The other was in all probability the Apostle John himself. It is his custom, through the book, to avoid mention of his own name; and had anyone else been referred to here, the name would have been set down.

36. **And looking . . . saith.** The Baptist speaks as if he seized eagerly upon the opportunity of repeating his testimony to the Messiah's redemptive work. A further instance of his humility, of his readiness to efface himself so that the greater One might be honoured.

37. **they followed.** The Baptist had issued no command, but they knew that a following of Jesus was what this repeated testimony pointed to.

38. **What seek ye?** The question was designed to make them look within their own minds, and arrive at a definite reason for their adherence to

Christ. Jesus wanted to transform this impulsive discipleship into a discipleship that could give account of itself and its motive. Here we have the first type of character which John shows us in contact with Jesus—the man who undertakes discipleship at the bidding of sudden impulse. This kind of discipleship does not satisfy Christ, and He strives to make it a deeper thing.

Rabbi. The fact that John supplies the explanation of this title indicates that he wrote for non-Jewish readers.

where dwellest thou? The best reply they could give. If they could not precisely say what they sought, they wanted at any rate to commune with Jesus Himself; and in this desire lay the promise of a perfected discipleship in the end.

39. **the tenth hour.** The reckoning of time was from sunrise to sunset. Hence the tenth hour was 4 p.m.

41. **We have found the Messias.** The conversation with Jesus had driven Andrew into decided conviction and firmness of tone. Previously, Jesus had been called only "Rabbi," or Teacher—now He is recognised definitely as the Messiah.

It is interesting to note how the relative places of Andrew and Peter were afterwards changed. Here, it is Andrew who brings Peter to Christ; but Peter came to occupy by far the more important place in the apostolic band.

42. **beheld him.** The word used indicates a penetrating gaze, which searched the inmost soul of him on whom it was directed. It is only employed twice in the Gospel—here and previously in v. 36, where it is said that the Baptist "looked" upon Jesus.

son of Jona. The true reading is "son of John," as in R.V.

Cephas. A "stone" or a "rock." In thus giving a changed name, Jesus promised a changed character, and indicated that the man of fitful mood and changeful temperament was to become one of the steadfast pillars of the Church. Here John shows us Jesus in contact with a second type of man, and shows, too, how Jesus felt that the transformation of a character like Peter's was not too great a task.

43. **Philip.** Not the Philip mentioned in the Acts. For other allusions, see 6. 5–7, 12. 21 etc., and 14. 8.

Here John shows Jesus asserting His authority, and finding rather than being found. That Philip yielded to the call is evident from v. 45, and the fact witnesses to the moral grandeur and magnetism which from the beginning Christ showed forth.

44. **Bethsaida.** Bethsaida of Galilee, as it is sometimes called. It may be taken as probable, though the question has been largely debated, that there were two Bethsaidas—the one mentioned here, on the western side of the Sea of Galilee, and Bethsaida Julias, on the Jordan, a little to the north of the Sea.

45. **Nathanael.** No doubt one with Bartholomew, as the other Evangelists name him. Bartholomew is associated with Philip in the Synoptists' lists, just as Nathanael is associated with Philip here.

The way in which Philip addresses Nathanael, plunging at once *in medias res*, suggests that the two friends had previously discussed the question of the Messiah.

46. The point of Nathanael's question—or rather, exclamation of incredulous surprise—lay in the fact that Galilee was held to lie beyond that circle of special divine influence out of which good was supposed to come (see 7. 52). Nazareth itself, however, was probably not the squalid and small place it has been commonly represented as being. Dr. Merril, in his book, *Galilee in the Time of Christ*, estimates Nazareth to have been a city of fifteen thousand inhabitants. But it is not mentioned in the Old Testament, and there was something startling in the idea that the Messiah should come thence.

47. The interview here recorded shows us Jesus in contact with yet another type of man—a doubter of a sort. But he was an honest inquirer, ready to "come and see" when Philip invited him to do so. Jesus therefore welcomed him gladly, not shrinking from any test that the spirit of inquiry in Nathanael might apply.

Christ's word about Nathanael is a recognition of the right spirit that dwelt in him, and of his eagerness to know the truth. "Without guile" is a frequent Biblical expression for a true man (see Ps. 32. 2, 34. 13; 1 Pet. 2. 1 etc.).

48. That Christ's knowledge of Nathanael was due to special supernatural insight, and not to any previous acquaintance, is evident. "I saw thee" refers, clearly, not to literal sight, but to knowledge otherwise obtained. Nathanael himself takes it so, as shown in the impression made upon him by Christ's words; and Jesus (v. 50) accepts Nathanael's interpretation.

49. Nathanael, all his doubts swept away, hails Jesus by the highest Messianic titles. Once

again, the Evangelist returns upon a previous "testimony," and shows how Nathanael repeated, in his ascription of the title "Son of God," what the Baptist had said (v. 34).

50. **greater things than these.** The reference is to the effects which were to be produced by the life and ministry of Jesus. The "greater things" are further spoken of in v. 51 as an ascent and descent of the "angels of God"—meaning that through the work of Christ harmony would be restored between heaven and earth.

51. **Son of man.** The title by which Jesus most frequently described Himself. It is not, however, applied to Him by New Testament writers. Here it would add to the conceptions of Him which Nathanael had already expressed (v. 49) a completing and fulfilling idea.

John 2. 1–11.

CHRIST'S POWER OVER NATURE: THE FIRST MIRACLE.

And the third day there was a marriage in Cana of
2 Galilee; and the mother of Jesus was there: and
both Jesus was called, and his disciples, to the
3 marriage. And when they wanted wine, the mother
4 of Jesus saith unto him, They have no wine. Jesus
saith unto her, Woman, what have I to do with thee?
5 mine hour is not yet come. His mother saith unto
the servants, Whatsoever he saith unto you, do it.
6 And there were set there six waterpots of stone, after
the manner of the purifying of the Jews, containing
7 two or three firkins apiece. Jesus saith unto them,
Fill the waterpots with water. And they filled them

8 up to the brim. And he saith unto them, Draw out
now, and bear unto the governor of the feast. And
9 they bare it. When the ruler of the feast had
tasted the water that was made wine, and knew
not whence it was: (but the servants which drew
the water knew;) the governor of the feast called
10 the bridegroom, and saith unto him, Every man at
the beginning doth set forth good wine; and when
men have well drunk, then that which is worse:
11 but thou hast kept the good wine until now. This
beginning of miracles did Jesus in Cana of Galilee,
and manifested forth his glory; and his disciples
believed on him.

Having shown in the foregoing section how Jesus had power over human hearts in their varying types, John proceeds to show how Jesus possessed power over Nature and her forces too—thus providing another link for the cumulative proof of Christ's divineness which he is engaged in building up. This Christ was King over the material world, just as truly as He was King over the minds of men. Yet, on the other hand, the reticence of Jesus is also to be remarked; and the narrative shows that reluctance, which was shown with equal clearness on other occasions, to make a display of miraculous power for the mere sake of proving that it existed (v. 4). It is to be noted, also, that the miracle was wrought for the especial impression of Mary the mother of Jesus, first of all. This first miracle was hardly a public one. There is no sign that the company as a whole knew either of the sudden need or of the way in which it was met. Of course the ruler of the feast was aware, and the servants who filled and emptied the waterpots, and afterwards the

thing would be known. But at the moment the lesson was for Mary above all others.

1. **the third day.** That is, the next day but one after the events narrated in 1. 43–51. The intervening time would be occupied in travelling from the Jordan valley.

Cana of Galilee. Eusebius says that it was so called to distinguish it from Kana of Asher (Josh. 19. 28). This, however, is an error, as this Kana would also be in Galilee, according to New Testament geography. There must have been another Cana in Judaea. The Cana here mentioned was probably Kefr Kenna, between five and six miles north of Nazareth, although some hold that Kana el Jelil, also six miles from Nazareth, is a more likely identification. Nathanael belonged to Cana (21. 2).

2. It is conjectured that Jesus and His disciples had not been originally expected, but, being in Cana, were invited because the mother of Jesus was there. The presence of unexpected guests perhaps accounts for the failure of the supplies. An old tradition makes the wedding to have been that of John himself, though there is nothing that can be called evidence.

3. Mary saw in the sudden lack of wine an opportunity for the revelation of her Son's power. No doubt she had long been waiting for that revelation, and wondering why it tarried. Here was the open door—hence her appeal to Jesus.

4. **Woman,** etc. This mode of address did not imply anything of disrespect, such as would be implied by the use of it from son to mother now. It was a quite customary fashion of speech.

what have I to do with thee? Perhaps

"What is it to me and what to thee?" gives a better impression of the meaning. This power to which Mary was appealing was a different thing to Christ Himself from what it was to her. At the moment, it was in her eyes something to be employed for the greatening of her Son in the eyes of the assembled guests: to Christ it could be put to no such use.

mine hour is not yet come. Mary's spirit of curiosity to see what Christ could do really postponed the "hour," instead of hastening it.

5. Mary understands and accepts the reproof, and simply leaves the matter in Christ's hands. The servants, and she herself, had only to submit.

6. **purifying of the Jews.** Ceremonial ablutions occupied a large place in Jewish life. The system was based upon Mosaic ordinance, but tradition had made it one of the burdens "grievous to be borne" (see Mark 7. 1–5).

two or three firkins. A firkin was equal to about nine gallons, so that the total quantity of wine drawn out of the six full waterpots would be about 120 gallons.

7. Jesus now addresses Himself to the difficulty that has arisen. The changed spirit of Mary, as evidenced in her words to the servants, enables Him to act. The "hour" is now come.

8. **the governor of the feast.** Sometimes one of the company acted in this capacity, and sometimes a hired official was procured.

11. **miracles.** Really "signs." The distinction is important. For the word "sign" implies that the thing seen is the natural outcome of that which is unseen. The deed Jesus performed, therefore, was natural, normal, to the divine

nature He possessed. So He **manifested forth his glory** — gave outward embodiment to what was always within.

his disciples believed on him. They had believed already, but their faith was deepened and confirmed.

John 2. 12–22.

THE CLEANSING OF THE TEMPLE.

12 After this he went down to Capernaum, he, and his
mother, and his brethren, and his disciples: and
13 they continued there not many days. And the
Jews' passover was at hand, and Jesus went up to
14 Jerusalem; and found in the temple those that
sold oxen and sheep and doves, and the changers
15 of money sitting: and when he had made a scourge
of small cords, he drove them all out of the temple,
and the sheep, and the oxen; and poured out the
16 changers' money, and overthrew the tables; and
said unto them that sold doves, Take these things
hence; make not my Father's house an house of
17 merchandise. And his disciples remembered that
it was written, *The zeal of thine house hath eaten*
18 *me up.* Then answered the Jews and said unto
him, What sign shewest thou unto us, seeing that
19 thou doest these things? Jesus answered and said
unto them, Destroy this temple, and in three days
20 I will raise it up. Then said the Jews, Forty and
six years was this temple in building, and wilt thou
21 rear it up in three days? But he spake of the
22 temple of his body. When therefore he was risen
from the dead, his disciples remembered that he
had said this unto them; and they believed the
scripture, and the word which Jesus had said.

In His cleansing of the Temple, Jesus makes a clear and unmistakable assertion of His authority. He speaks and acts as one who has not only the right of interference which any good man might claim, but a right altogether unique. This Temple is "My Father's house." It is through this consideration that we link up the incident here recorded with John's main purpose in writing his Gospel—the purpose of manifesting the divineness of Christ. At the very commencement of His ministry, Jesus declares that His judgment concerning the Right of things is supreme. The ecclesiastical authorities had winked at this pollution of the sacred precincts—for Jesus this did not count. Without any regard for consequences, He launched Himself upon the one true course. He claimed a title—delegated, so to say, by God Himself, whose house this was — to set things right. And the implication is this — the claim thus made at the outset of the ministry was amply justified by the subsequent life. No one could afterwards say, "You who cleansed the Temple, why are you heedless of the fault in yourself?"

The Synoptics record a similar cleansing of the Temple at the end of the ministry, but omit any mention of a cleansing at the beginning. There is no real difficulty in supposing that the incident happened twice. We have just indicated how the selection, for the Fourth Gospel, of the first cleansing harmonises with John's plan.

12. **Capernaum.** Capernaum was in itself an important place, and Jesus was closely associated with it at different times in His earthly ministry. It was one of the places on which He denounced woes because, with all the "mighty works" it

had seen, it had not repented (Matt. 11. 23). The site is disputed, the choice lying between Tell Hûm at the north-west of the Sea of Galilee, and Khan Minyeh three miles farther south. The former is the more probable. The expression "went down" refers to the fact that the lake-shore is about 700 feet below the level of the sea.

his brethren. For their names see Matt. 13. 55. Although companions of Jesus at this time, they were not of those who believed on Him (7. 5).

13. **passover.** Held every year at the time of the spring equinox. It was the first of the three great annual festivals (see Ex. 12). The mention of the Passover here, combined with the Evangelist's mention of other Passovers, is one of the helps towards fixing the duration of Christ's ministry.

14. The animals were of course sold for sacrificial purposes. The "changers of money" gave Jewish coin in exchange for Roman, the former being necessary for payment of the Temple dues. The trading itself was a profanation of the place; but the worst feature of the whole thing was the atmosphere of covetousness with which the courts were filled.

15, 16. It is somewhat remarkable, at first sight, that there does not seem to have been any resistance. But the traders could hope for no sympathy from the mass of the people, whom they had constantly victimised.

17. See Ps. 69. 9.

18. The demand for a sign was the one cry which the Jews were always raising. It is sig-

nificant here, as elsewhere, as showing that they possessed no moral impressionableness. In reality, the act justified itself in the eyes of anyone who had any sense of right, and no further sign should have been needed.

19. The reply of Jesus was of course not understood, and, we may say, was not meant to be. It was remembered, however, and was brought in evidence against Jesus at His trial.

20. **Forty and six years,** etc. See Introduction, p. 17.

21. It is sometimes held that the Evangelist wrongly interprets Christ's utterance, and that what Jesus really referred to was not "the temple of his body," but the Christian Church, which was to rise on the ruin of the Jewish dispensation. We may take it, however, that John is most likely to have known his Master's mind; and, moreover, the "three days" points to the facts of the Resurrection very clearly.

22. **When therefore he was risen.** The saying remained a riddle to the disciples through the lifetime of Jesus, and it was not until after the Resurrection that they understood. One can understand that at this early stage of Christ's ministry they should not comprehend; but there were many sayings in the course of Christ's life, and many prophecies, which ought to have cleared their minds.

the scripture. The Old Testament prophecies which pointed to resurrection (Ps. 16. 10; Hos. 6. 2, etc.). The disciples, putting together these passages, the facts of Christ's Resurrection, and "the word which Jesus had said," found their faith cleared and confirmed.

John 2. 23–3. 21.

JESUS AND NICODEMUS: THE NEW BIRTH.

23 Now when he was in Jerusalem at the passover, in
the feast day, many believed in his name, when
24 they saw the miracles which he did. But Jesus did
not commit himself unto them, because he knew all
25 men, and needed not that any should testify of man:
1 for he knew what was in man. There was a man of
the Pharisees, named Nicodemus, a ruler of the
2 Jews: the same came to Jesus by night, and said
unto him, Rabbi, we know that thou art a teacher
come from God: for no man can do these miracles
3 that thou doest, except God be with him. Jesus
answered and said unto him, Verily, verily, I say
unto thee, Except a man be born again, he cannot
4 see the kingdom of God. Nicodemus saith unto
him, How can a man be born when he is old? can
he enter the second time into his mother's womb,
5 and be born? Jesus answered, Verily, verily, I say
unto thee, Except a man be born of water and of
the Spirit, he cannot enter into the kingdom of God.
6 That which is born of the flesh is flesh; and that
7 which is born of the Spirit is spirit. Marvel not
8 that I said unto thee, Ye must be born again. The
wind bloweth where it listeth, and thou hearest the
sound thereof, but canst not tell whence it cometh,
and whither it goeth: so is every one that is born
9 of the Spirit. Nicodemus answered and said unto
10 him, How can these things be? Jesus answered
and said unto him, Art thou a master of Irsael, and
11 knowest not these things? Verily, verily, I say
unto thee, We speak that we do know, and testify
that we have seen; and ye receive not our witness.
12 If I have told you earthly things, and ye believe not

how shall ye believe, if I tell you of heavenly things?
13 And no man hath ascended up to heaven, but he
that came down from heaven, even the Son of man
14 which is in heaven. And as Moses lifted up the
serpent in the wilderness, even so must the Son of
15 man be lifted up: that whosoever believeth in him
16 should not perish, but have eternal life. For God
so loved the world, that he gave his only begotten
Son, that whosoever believeth in him should not
17 perish, but have everlasting life. For God sent not
his Son into the world to condemn the world; but
18 that the world through him might be saved. He
that believeth on him is not condemned: but he
that believeth not is condemned already, because
he hath not believed in the name of the only be-
19 gotten Son of God. And this is the condemnation,
that light is come into the world, and men loved
darkness rather than light, because their deeds were
20 evil. For every one that doeth evil hateth the
light, neither cometh to the light, lest his deeds
21 should be reproved. But he that doeth truth
cometh to the light, that his deeds may be made
manifest, that they are wrought in God.

The last three verses of chapter 2 are to be taken in connection with chapter 3. The break between the chapters, as arranged in our Bibles, is misleading. Having stated in 2. 24, 25 that Jesus "knew all men," the Evangelist goes on in chapter 3 to give an illustration of Christ's knowledge of the human heart in dealing with Nicodemus.

In His conversation with Nicodemus, Jesus shows the same decisiveness which He had shown at the cleansing of the Temple. He speaks authoritatively now, as He had acted authoritatively

then. Herein is shown another point of difference between Christ and the great reformers of the earth. He needed not to feel His way. He spoke out from the beginning, declaring the one necessary thing (v. 3). Thus John presents a further piece of evidence in support of his principal theme.

In this section we come upon the first instances of the deep teaching whereof this Gospel is full. The ideas of the new birth, of being born from above, of believing, are the same ideas as those that Jesus afterwards insisted on in many a conversation with the hostile Jews. When, for instance, He spoke of being Himself the Bread of Life whereof man must partake, etc., He was really reproducing the conception (that man must connect himself with a heavenly source of life) which He here presents.

Some critics think that the passage beginning at 3. 14 is not part of Christ's utterance to Nicodemus, but contains reflections of the Evangelist himself; and some, admitting vv. 14 and 15 as part of the conversation, hold that the Evangelist's own remarks begin with v. 16. It seems much more probable, however, that Jesus, having mentioned "heavenly things" in v. 12, went on to speak of some of the truths conjured up in His mind by the phrase—vv. 14–21 thus forming a sort of soliloquy spoken in Nicodemus' presence, though not precisely addressed to Nicodemus himself.

23. **the miracles which he did.** No details of these miracles are given. They form part of the unwritten history referred to in 21. 25.

24. **did not commit himself.** The original

word is the same as that translated "believed" in v. 23. They believed Jesus, but inasmuch as their belief was based simply upon their sight of miracles, Jesus could not rely upon it. He could not trust their trust.

25. **he knew,** etc. As He had done in the case of Nathanael (1. 47).

1. **a ruler of the Jews.** A member of the Sanhedrin.

2. **thou art a teacher come from God.** A non-committal utterance. This much might have been said of many. Nicodemus wants to see what Christ will say, and begins the talk by throwing out this tentative remark.

3. Jesus at once brings things to the decisive point. It would be an astonishment to Nicodemus to find this teacher—his own junior—taking this tone. He had come to examine Jesus: he is at once driven to examine himself.

born again. The idea of a new birth was in a manner familiar to the Jews; for they used to say of a proselyte from heathenism that he was a new-born child. Of course Jesus gave a much deeper meaning to the phrase, but it should have found a point of sympathetic contact in Nicodemus' mind. The teaching is that the true life consists, not in a mere improvement of what already is—not in an enlargement of ideals or an intensification of morality—but in an absolutely new beginning, an attachment of the nature to a heavenly source.

4. Nicodemus, in his hesitancy, fences with the idea. Since the conception was not quite strange, the assumption of misunderstanding in this verse cannot have been quite sincere. He may not have

understood all that Jesus meant, but he knew better than this remark implies.

5. Jesus repeats His assertion in slightly different form. **of water** refers to the need of repentance, as proclaimed in the baptism of John, the need of a real separation from the past before the true life can be begun. **of the Spirit** refers to the positive side—to the need for a real attachment of the nature to a spiritual source. That this positive ministry would be the special ministry of Christ, the Baptist himself had foretold (1. *33, 34*; Luke *3.* 16).

6, 7. Jesus insists on the essential reasonableness of what He has said. How can anything spiritual be born except from a spiritual source?

8. **The wind bloweth where it listeth,** etc. The point of the verse is again to emphasise the reasonableness of the demand that has been made. Just as you cannot put your finger upon the starting-point of the wind, so there is nothing in this world to which you can point as being an adequate source of a spiritual life. The significant thing is not, as is frequently supposed, that the *Spirit* is of unknown origin, but that *every one born of the Spirit* is of an origin unknown in this world. "So is every one that is born of the Spirit." Everything spiritual must be from above.

9. The persistent failure of Nicodemus to understand shows how far religion had degenerated among the teachers of the people.

10. **Art thou a master?** etc. Better, as in R.V., "Art thou the teacher?"—with emphasis on **the.** Nicodemus was taken as the special representative of his class. The remark of Jesus is in the nature of reproof and gentle sarcasm.

11. In this verse the inner consciousness of Jesus speaks. All this that He has been declaring He knows, so to say, at first hand—knows through His intimate relation with God. Yet to this man, who should have recognised it as true, it is all so strange!

12. And this brings home to Jesus how the further proclamations of His gospel will also be misunderstood and rejected. **earthly things.** The necessity for a new birth was so patent a thing that it might be called an "earthly thing." If this was doubted, what use to tell deeper truths?

13. Yet Jesus, forced on, as it were, by some inner impulse, proceeds to speak of the "heavenly things" after all. And the first truth is this—that no man has found the true way to the spiritual source whereto life must be attached, but that in Himself the spiritual life has come down. It is from heaven man must be born, yet man cannot reach to heaven. But in Him, the Christ, heaven has come down to man.

14, 15. See above. Here Jesus has a wistful forward look. The thought of Himself as the means whereby the new life was brought to men (v. 13) leads Him on to think of the cost at which the mission was to be discharged. **believeth** and **eternal life** are among the characteristic words of this Gospel.

16. **For God so loved,** etc. As though Jesus would say, "Does this demand for a new birth sound stern? It is out of Love that it has come, and Love has provided a way whereby it may be fulfilled." Note, too, the universality of the scope of the salvation—"the world" (compare 1. 29).

17. **to condemn.** Better, as in R.V., "to

judge." The Messiah's coming, according to the Jews, was for the purpose of sitting in judgment upon the Gentile nations. Jesus has a more beneficent purpose than this.

18. Yet there must be a judgment. He who does not receive the Christ is "judged already"—has declared what manner of man he is. It is impossible for Jesus to come and make His offer of good without forcing some to condemn themselves.

19. A repetition of the idea. Perhaps there may be a reference to the fact that Nicodemus came to Jesus by night, and a desire to lead him to self-searching. What was the real reason for his choice of the darkness? Was it, perchance, because "deeds were evil"?

20, 21. A plain statement, probably for the further warning of Nicodemus, that in the last resort a rejection of Jesus could only come, not from mere indifference, but from sin, and from the love of it. This is the claim which Jesus made on many occasions—that anyone with a real love for goodness would admit His moral and spiritual supremacy.

John 3. 22–36.

THE BAPTIST'S THIRD TESTIMONY.

22 After these things came Jesus and his disciples into
the land of Judea; and there he tarried with them,
23 and baptized. And John also was baptizing in Ænon
near to Salim, because there was much water there:
24 and they came, and were baptized. For John was
25 not yet cast into prison. Then there arose a ques-
tion between some of John's disciples and the Jews
26 about purifying. And they came unto John, and said

unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the
27 same baptizeth, and all men come to him. John answered and said, A man can receive nothing,
28 except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ,
29 but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my
30 joy therefore is fulfilled. He must increase, but I
31 must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven
32 is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testi-
33 mony. He that hath received his testimony hath
34 set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God
35 giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things
36 into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

In this paragraph the Evangelist temporarily shifts the emphasis back from Jesus to the forerunner. It may be conjectured that one reason for his doing so was to correct a misunderstanding which, at the time of writing, had become prevalent, as to the time of the Baptist's imprisonment. V. 24 seems to indicate that this imprisonment had been supposed to have taken place immediately after Christ's Baptism and Temptation. The Evangelist therefore records a period of Christ's

ministry (to close of chapter 4) of which the others had not told. It was after the conclusion of this section of the ministry that the Baptist was put into prison. There was probably, however, another reason for turning back to the Baptist. The Apostle wished to show how the earlier testimonies of the Baptist were adhered to, and repeated, when the Baptist might perhaps have been expected to speak in another tone. He himself was losing ground compared with the new Teacher—yet so profound is his conviction of that Teacher's divine commission, that he rejoices rather than grieves, thus affording fresh proof of the holy majesty that dwelt in Christ.

It is necessary, in vv. 31–36, to distinguish between the words which are the Baptist's own and those which the Evangelist has added; or rather, it is necessary to recognise that the two are intertwined. Some of the phrases, such as those contained in v. 36, are eminently characteristic of the Evangelist's own style. This must not, however, be pressed too far; and doubtless the Baptist uttered in his own speech the equivalents of the ideas which the Apostle sets down in his.

22. Finding that the faith with which He was greeted at Jerusalem was not of the right order (2. 23–25), Jesus leaves the city.

23. There is an Ainun, east of Shechem, which is usually taken to be the place referred to. This Ainun is near to Salim, as was the one spoken of.

24. See above.

25. **the Jews.** Properly, "with a Jew," as in R.V. Some Jew had inquired as to the relation between the work of the Baptist and the work of

Jesus; and the question awoke the Baptist's disciples to realise how their master was being supplanted by the One for whom he had prepared the way.

26. **to whom thou barest witness.** Note the tone of disappointment and querulousness. "You bare witness of this Teacher, and this is how He requites you!"

27. "If you have nothing more against Him than that He is benefiting the multitudes, that is in itself a sign of His heavenly commission."

28–30. **the friend of the bridegroom.** That is, he who arranges the marriage-contract. His joy is entirely in the bridegroom's joy. So the Baptist had, as it were, prepared for the marriage between the Messiah and His people—what greater joy could he have than to see the Bridegroom coming into His own?

31. So profound is the Baptist's humility, that he speaks of his own ministry, in contrast with that of Jesus, as being "earthly."

32. **And what he hath seen and heard,** etc. The Baptist, if the words be his, refers to the closeness of contact with God out of which he knows Jesus came. They are in a manner a repetition of 1. 18—which verse, being the Evangelist's, nevertheless is also connected with the Baptist's testimony given in 1. 15. The coincidence makes it probable that, even if 3. 32 be verbally the Evangelist's, the Baptist expressed the same idea.

and no man receiveth his testimony. This must be the Evangelist's dictum, as it does not harmonise with the statement (v. 26) that "all men come to him." The Apostle looks back from

a later time, and sees how little the rush of the multitudes to Jesus really meant.

33. This, also, being consequent upon v. *32*, must be the Evangelist's own. He who has really received the witness of Jesus has always proved (the Apostle, when he writes, has a long enough Christian history behind him to assert it) that divineness is in Him.

34. This is the Baptist's testimony, resumed from v. *31* or v. *32*.

by measure. That is, in limited measure.

35, 36. Probably the Baptist's ideas expressed in the Apostle's words. The thought makes a worthy close to the Baptist's testimony to Jesus—and, moreover, brings the testimony of the Baptist up to the level of Christ's own words concerning Himself. Compare vv. 16, 18.

John 4. 1–42.

JESUS IN SAMARIA.

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more
2 disciples than John, (though Jesus himself baptized
3 not, but his disciples,) he left Judaea, and departed
4 again into Galilee. And he must needs go through
5 Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground
6 that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well; and it was about
7 the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to

8 drink. (For his disciples were gone away unto the
9 city to buy meat.) Then saith the woman of
Samaria unto him, How is it that thou, being a Jew,
askest drink of me, which am a woman of Samaria ?
for the Jews have no dealings with the Samaritans.
10 Jesus answered and said unto her, If thou knewest
the gift of God, and who it is that saith to thee,
Give me to drink ; thou wouldest have asked of him,
11 and he would have given thee living water. The
woman saith unto him, Sir, thou hast nothing to
draw with, and the well is deep : from whence then
12 hast thou that living water ? Art thou greater
than our father Jacob, which gave us the well, and
drank thereof himself, and his children, and his
13 cattle ? Jesus answered and said unto her, Whoso-
14 ever drinketh of this water shall thirst again : but
whosoever drinketh of the water that I shall give
him shall never thirst ; but the water that I shall
give him shall be in him a well of water springing
15 up into everlasting life. The woman saith unto
him, Sir, give me this water, that I thirst not, neither
16 come hither to draw. Jesus saith unto her, Go,
17 call thy husband, and come hither. The woman
answered and said, I have no husband. Jesus said
unto her, Thou hast well said, I have no husband :
18 for thou hast had five husbands ; and he whom
thou now hast is not thy husband : in that saidst
19 thou truly. The woman saith unto him, Sir, I
20 perceive that thou art a prophet. Our fathers
worshipped in this mountain ; and ye say, that in
Jerusalem is the place where men ought to worship.
21 Jesus saith unto her, Woman, believe me, the hour
cometh, when ye shall neither in this mountain, nor
22 yet at Jerusalem, worship the Father. Ye worship
ye know not what: we know what we worship:
23 for salvation is of the Jews. But the hour cometh,
and now is, when the true worshippers shall worship

the Father in spirit and in truth: for the Father
24 seeketh such to worship him. God is a Spirit:
and they that worship him must worship him in
25 spirit and in truth. The woman saith unto him,
I know that Messias cometh, which is called Christ:
26 when he is come, he will tell us all things. Jesus
27 saith unto her, I that speak unto thee am he. And
upon this came his disciples, and marvelled that he
talked with the woman: yet no man said, What
seekest thou? or, Why talkest thou with her?
28 The woman then left her waterpot, and went her
29 way into the city, and saith to the men, Come, see
a man, which told me all things that ever I did:
30 is not this the Christ? Then they went out of the
31 city, and came unto him. In the mean while his
32 disciples prayed him, saying, Master, eat. But he
said unto them, I have meat to eat that ye know
33 not of. Therefore said the disciples one to another,
34 Hath any man brought him ought to eat? Jesus
saith unto them, My meat is to do the will of him
35 that sent me, and to finish his work. Say not ye,
There are yet four months, and then cometh har-
vest? behold, I say unto you, Lift up your eyes,
and look on the fields; for they are white already
36 to harvest. And he that reapeth receiveth wages,
and gathereth fruit unto life eternal: that both he
that soweth and he that reapeth may rejoice to-
37 gether. And herein is that saying true, One soweth,
38 and another reapeth. I sent you to reap that
whereon ye bestowed no labour: other men laboured,
39 and ye are entered into their labours. And many
of the Samaritans of that city believed on him for
the saying of the woman, which testified, He told
40 me all that ever I did. So when the Samaritans
were come unto him, they besought him that he
would tarry with them: and he abode there two
41 days. And many more believed because of his

42 own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

It must be remembered, in reading the account of Christ's dealings with the Samaritan woman, that the facts of her history by no means imply any extreme depravity in the woman herself. Probably she was a victim at least as much as she was a sinner; and the "five husbands" through whose hands she had passed may have divorced her for the most frivolous of reasons (since this had become possible among the Jews), and so have driven her at last into wrong. And Christ's treatment of her supports this view, inasmuch as He deals with her in all tenderness, and administers no severity of reproof. His whole method with her is directed towards making her realise her own need—realise how greatly, for the restoration of her own maimed and spoilt life, she needs the "living water" He has to give. The narrative itself presents hardly any points of difficulty, and calls for but little in the way of comment.

1–3. Not wishing to draw upon Himself prematurely the open hostility of the Pharisees (who would resent the growing influence of Jesus even more than they resented that of the Baptist), Jesus quits Judaea for Galilee.

4. **Samaria.** Originally the name of a city (for origin, see 1 Kings 16. 23, 24). It came, however, to be the name of the whole province, and is so used here. The inhabitants of the province were a race descended from those Israelites who had been left when the bulk of the population

had been carried away captive, and from the strangers who had been introduced to fill the depopulated land (2 Kings 17. 24 etc.). These people had not been allowed a share in the work of rebuilding the Temple (Ezra 4), and from this time onward the feud had been kept alive.

5, 6. **Sychar.** Identified with 'Askar, which is a village close to Shechem (whose modern name is Nablous). Jacob's well is still in existence, although not so deep as formerly, and water is only found in it at times.

9. See on v. 4, for one reason why the woman was astonished at being addressed. Another reason lay in the fact that she was a woman, for it was against the teaching of the Rabbis for a Jew to speak to a woman in public. See v. 27.

10. This verse reveals the longing of Christ's heart to heal this wounded soul before Him. **If thou knewest the gift of God**—if you understood the greatness of your opportunity! **living water.** Compare 7. 38.

11. The woman gives a half-serious answer, taking Christ's words literally, although suspecting that some hidden meaning lay beneath. The fact that she gives to Jesus the title of "Sir" shows that she is at least impressed.

13, 14. Jesus again insists on raising her thought from the material to the spiritual.

15. The woman still lingers upon the lower plane. This second reply, however, marks an advance upon the first, inasmuch as it practically admits that Jesus had the power of satisfying her which He claimed.

16. If the phrase may be permitted, Jesus seizes upon the "psychological moment" of the conver-

sation. The woman, in order to comprehend her need, must be made to comprehend her sin.

17, 18. The woman's reply to Jesus was of course a half-truth only. Jesus at once shows her that she cannot deceive Him. As He had known Nathanael (1. 47, 48), so He knew this woman and her secret heart.

19, 20. Forced to admit that the stranger was not an ordinary man, the woman makes an attempt to turn the conversation from her own private affairs to the general subjects of controversy between Samaritans and Jews.

this mountain. Gerizim. It was held to have derived its sacredness from the events recorded in Deut. 27. 11, 12.

21–24. In His answer, Jesus devotes a few words (v. 22) to the controversial matter which the woman has raised. He vindicates the Jews against the Samaritans, declaring that "salvation is of the Jews." The Jews, that is, possessed the larger revelation of God, inasmuch as the Samaritans repudiated all the Scriptures except the Pentateuch. This declaration, however, is only a parenthesis in the enunciation of a greater idea—the idea that the true worship is not a matter of place and ceremonial at all, but a matter of spirit and of heart (vv. 21, 23). V. 24 proclaims that God, being Himself Spirit and Truth, must be worshipped in spirit and truth — the principle being that the rendering of acceptable worship demands in the worshipper a likeness of disposition to that of God.

25. The Samaritans, like the Jews, had a Messianic hope. Their titles for the coming One were the "Guide" and the "Converter."

26. Contrast this open avowal of Messiahship

with the avoidance of such an avowal which Jesus practised among His own people. In Samaria, no consequences of a political kind were likely to follow.

27. **with the woman.** Rightly, "with a woman," as in R.V. See on v. 9.

28–30. These verses show how greatly the woman had been impressed by her conversation with Jesus. She leaves her waterpot and hurries off to convey to her friends the tidings of the mysterious stranger. If not absolutely convinced that this is the Messiah, her mind at any rate moves that way, for she says, "Is not this the Christ?"

31–34. The words of Jesus, spoken in reply to the offer of food by the disciples, indicate the yearning passion of ministry which possessed Christ's soul. To have done a work upon the heart of the Samaritan woman was meat and drink to Him (v. 34).

35. Jesus sees the people coming forth to Him from the city (v. 30), and speaks of them as a harvest ready for the sickle. Perhaps the disciples had made some observation about the time to harvest and the condition of the crops (the first part of the verse seems to suggest this). Christ's harvest was not four months ahead—it was now.

36–38. The disciples would have a part in the reaping which was shortly to take place (vv. 39–42), but no part in the sowing had been theirs. They would rejoice with the Sower (v. 36), and enter into the fruit of labours which they themselves had not performed.

39, 40. Two results are announced as having followed the conversation at the well. These verses

give the first. Many of the Samaritans believed because of the woman's account.

they besought him that he would tarry with them. A striking proof of the effect produced. These people overcame the dislike and prejudice which they must have felt against a Jew.

41, 42. These verses give the second result. The hearsay faith with which many began changed to a faith based on their own personal experience.

the Saviour of the world. A large expression to come from these Samaritan lips. To have found the Messiah in one of the race they hated, had made all barriers between man and man of no account in their thought. The idea of the universality of salvation sprang up as it were spontaneously within their minds.

John 4. 43–54.

JESUS AND THE NOBLEMAN'S SON.

43 Now after two days he departed thence, and went
44 into Galilee. For Jesus himself testified, that a
45 prophet hath no honour in his own country. Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto
46 the feast. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.
47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he
48 was at the point of death. Then said Jesus unto

him, Except ye see signs and wonders, ye will not
49 believe. The nobleman saith unto him, Sir, come
50 down ere my child die. Jesus saith unto him, Go
thy way; thy son liveth. And the man believed
the word that Jesus had spoken unto him, and he
51 went his way. And as he was now going down, his
servants met him, and told him, saying, Thy son
52 liveth. Then enquired he of them the hour when
he began to amend. And they said unto him,
Yesterday at the seventh hour the fever left him.
53 So the father knew that it was at the same hour,
in the which Jesus said unto him, Thy son liveth:
54 and himself believed, and his whole house. This
is again the second miracle that Jesus did, when
he was come out of Judaea into Galilee.

In this narrative the Evangelist accomplishes a twofold object. He gives an instance of Christ's power to heal, and at the same time shows Christ demanding a higher faith than that implied in a mere desire to see wonders performed. By both means John seeks to deepen the impression of the uniqueness of the character of Jesus. His marvellous power—and, on the other hand, His equally marvellous restraint of power—are alike revealed in the narrative, as in the narrative of the first miracle in chapter 2. Jesus is not satisfied with the nobleman's first faith (v. 48); but, in response to the suppliant's renewed pleading, He performs the miracle; and the faith of the nobleman rises to loftier levels (v. 53) at the story's close.

43. **Now after two days.** That is, after the two days with the Samaritans spoken of in v. 40.

44. This verse has occasioned considerable discussion, and various meanings have been found in it. There is, however, no real difficulty. The

question it raises is, Why, if Jesus knew that He would have no honour in His own country of Galilee, should He go there? The obvious answer is that He wished for quiet after the strain of recent events, and, precisely because Galilee was the place where He might expect to be neglected, chose to go there.

45. This verse shows, however, that Jesus did not obtain the quiet He desired. The Galilaeans had seen the miracles at Jerusalem (2. 23) and were anxious for further displays of power.

46. **a certain nobleman.** Probably an officer connected with the court of Herod Antipas. Capernaum was twenty miles from Cana, so that the anxious father made a considerable journey.

48. This is the protest of Jesus against the greed for miracle by which the Galilaeans were just then animated, and an intimation to the nobleman that Jesus must not be looked upon as a mere worker of marvellous things.

signs and wonders. On "signs," see 2. 11. "Wonders" characterises the miracles simply in their external appearance. It is, for instance, the word which might be applied to a conjurer's tricks. The use of the two words by Jesus here implies that what to Him were "signs" were to these people only "wonders"—and with this He could not be content.

49. The nobleman feels that somehow he has not quite struck the right note; but, not understanding, he repeats his plea with added emphasis and pathos.

50. **the man believed the word,** etc. This marks the dawn of a higher faith in the nobleman's

heart. He had seen no miracle, but he accepted the statement made by Christ.

52, 53. Note the eagerness of the nobleman to have his faith confirmed. He inquires anxiously whether the recovery of his son coincided with the speaking of Christ's word.

Yesterday. Since the day began at sunset, it was probably on the same day as that of the nobleman's interview with Jesus (according to our reckoning) that the servants and the master met. It is scarcely likely that the nobleman waited through a night before beginning his homeward journey, considering all the circumstances.

himself believed, and his whole house. The nobleman attained at last to a deeper and fully confirmed faith, a faith of the more spiritual kind which Christ desired. Also all connected with him believed — a fact paralleled by other instances in the New Testament.

54. **the second miracle.** The first had been the turning of water into wine. The verse may be paraphrased thus: "This is the second occasion on which Jesus, coming from Judaea into Galilee, performed a miracle." It does not mean that on the occasion of this "coming" there were two miracles.

John 5. 1–16.

THE HEALING OF THE IMPOTENT MAN, AND ITS EFFECT UPON THE JEWS.

After this there was a feast of the Jews; and Jesus
2 went up to Jerusalem. Now there is at Jerusalem
by the sheep market a pool, which is called in the
3 Hebrew tongue Bethesda, having five porches. In

these lay a great multitude of impotent folk, of
blind, halt, withered, waiting for the moving of the
4 water. For an angel went down at a certain season
into the pool, and troubled the water: whosoever
then first after the troubling of the water stepped
in was made whole of whatsoever disease he had.
5 And a certain man was there, which had an infirmity
6 thirty and eight years. When Jesus saw him lie,
and knew that he had been now a long time in that
case, he saith unto him, Wilt thou be made whole?
7 The impotent man answered him, Sir, I have no
man, when the water is troubled, to put me into
the pool: but while I am coming, another steppeth
8 down before me. Jesus saith unto him, Rise, take
9 up thy bed, and walk. And immediately the man
was made whole, and took up his bed, and walked:
10 and on the same day was the sabbath. The Jews
therefore said unto him that was cured, It is the
sabbath day: it is not lawful for thee to carry thy
11 bed. He answered them, He that made me whole,
the same said unto me, Take up thy bed, and walk.
12 Then asked they him, What man is that which said
13 unto thee, Take up thy bed, and walk? And he
that was healed wist not who it was: for Jesus had
conveyed himself away, a multitude being in that
14 place. Afterward Jesus findeth him in the temple,
and said unto him, Behold, thou art made whole:
15 sin no more, lest a worse thing come unto thee. The
man departed, and told the Jews that it was Jesus,
16 which had made him whole. And therefore did the
Jews persecute Jesus, and sought to slay him,
because he had done these things on the sabbath
day.

In speaking of the divisions of the Gospel (see Introduction), it was said that with the fifth chapter the Evangelist begins a new method. In

this chapter, and in the following ones down to the eighteenth verse of the tenth, John shows us the inner consciousness of Jesus revealing itself. He does not so much speak *about* Jesus, as let what is within Jesus speak for itself. In this fifth chapter the voice of Christ's consciousness speaks of Him as having "life in Himself" (v. 26, which is the key-verse of the chapter). This conception will be dealt with presently: at present, we are to note that the miracle of this section is the occasion of the subsequent discourse. By the hostility which the miracle excited, because it was wrought upon the sabbath, Jesus is moved to the profound utterance contained in the rest of the chapter. The precise line of connection will be seen when the discourse comes under review.

1. **a feast of the Jews.** What feast is alluded to has been greatly disputed, and it cannot be said that there is sufficient balance of probability in favour of any one feast to warrant a feeling of certainty. Had it been the Passover, it would probably have been so named, according to the Evangelist's usual practice. Most of those who refuse to identify it with the Passover incline to take it as the feast of Purim; and although there are difficulties in the way (the fact, for instance, that people did not as a rule go up to Jerusalem for this feast, but kept it at home), it is perhaps the most likely of all. The feast of Purim, which commemorated the deliverance of the Jews by Esther, was held in March; and from 4. 35 we may gather that at about this season the events of chapter 5 took place. Also the Passover, held in April, was approaching (6. 4).

2. **a pool.** The pool has been identified in

modern times. The "porches" were the places at the side where the invalids waited for their opportunity.

Bethesda. Probably signifying "Mercy-house."

3, 4. The final clause of v. 3 and the whole of v. 4 are omitted in R.V., following the best MSS. They are probably interpolations conveying the popular impression as to the cause of the cures wrought by an intermittent chalybeate spring.

6, 7. The question put to the sick man by Jesus was intended, evidently, to rouse him from the despair into which his fruitless waiting had thrust him. The man's reply sounds like a final and hopeless acceptance of failure. So much the more astounding, therefore, must the quickly wrought cure have appeared to him.

8, 9. The method of the cure is an interesting illustration of that "life in Himself" whereof Jesus speaks in the subsequent address to the Jews. No touch of the waters upon the man was needed—the simple pressure of Christ's personality upon the man's made the man whole.

10. **It is the sabbath day.** A revelation of the Jews' state of mind. The miracle itself was nothing to them, and they remained unimpressed. The fact that it was wrought on the sabbath obliterated for them everything else. See v. 16.

11. The man's reply is just. He asserts, in effect, that the possessor of such a marvellous power was entitled to be a law unto Himself in the matter of sabbath observance.

14. **sin no more.** In some way, clearly, the man had brought his illness upon himself.

John 5. 17–47.

THE DISCOURSE ON "LIFE IN HIMSELF."

17 But Jesus answered them, My Father worketh
18 hitherto, and I work. Therefore the Jews sought
the more to kill him, because he not only had broken
the sabbath, but said also that God was his Father,
19 making himself equal with God. Then answered
Jesus and said unto them, Verily, verily, I say unto
you, The Son can do nothing of himself, but what
he seeth the Father do: for what things soever
20 he doeth, these also doeth the Son likewise. For
the Father loveth the Son, and sheweth him all
things that himself doeth: and he will shew him
21 greater works than these, that ye may marvel. For
as the Father raiseth up the dead, and quickeneth
them; even so the Son quickeneth whom he will.
22 For the Father judgeth no man, but hath committed
23 all judgment unto the Son: that all men should
honour the Son, even as they honour the Father.
He that honoureth not the Son honoureth not the
24 Father which hath sent him. Verily, verily, I say
unto you, He that heareth my word, and believeth
on him that sent me, hath everlasting life, and shall
not come into condemnation; but is passed from
25 death unto life. Verily, verily, I say unto you,
The hour is coming, and now is, when the dead
shall hear the voice of the Son of God: and they
26 that hear shall live. For as the Father hath life in
himself; so hath he given to the Son to have life in
27 himself; and hath given him authority to execute
28 judgment also, because he is the Son of man. Marvel
not at this: for the hour is coming, in the which all
29 that are in the graves shall hear his voice, and
shall come forth; they that have done good, unto

the resurrection of life; and they that have done
30 evil, unto the resurrection of damnation. I can
of mine own self do nothing: as I hear, I judge:
and my judgment is just; because I seek not mine
own will, but the will of the Father which hath sent
31 me. If I bear witness of myself, my witness is not
32 true. There is another that beareth witness of me;
and I know that the witness which he witnesseth
33 of me is true. Ye sent unto John, and he bare
34 witness unto the truth. But I receive not testi-
mony from man: but these things I say, that ye
35 might be saved. He was a burning and a shining
light: and ye were willing for a season to rejoice in
36 his light. But I have greater witness than that of
John: for the works which the Father hath given
me to finish, the same works that I do, bear witness
37 of me, that the Father hath sent me. And the
Father himself, which hath sent me, hath borne
witness of me. Ye have neither heard his voice
38 at any time, nor seen his shape. And ye have not
his word abiding in you: for whom he hath sent,
39 him ye believe not. Search the scriptures; for in
them ye think ye have eternal life: and they are
40 they which testify of me. And ye will not come to
41 me, that ye might have life. I receive not honour
42 from men. But I know you, that ye have not the
43 love of God in you. I am come in my Father's
name, and ye receive me not: if another shall come
44 in his own name, him ye will receive. How can ye
believe, which receive honour one of another, and
seek not the honour that cometh from God only?
45 Do not think that I will accuse you to the Father:
there is one that accuseth you, even Moses, in whom
46 ye trust. For had ye believed Moses, ye would
47 have believed me: for he wrote of me. But if ye
believe not his writings, how shall ye believe my
words?

This section contains the profound discourse spoken by Jesus in reply to the criticism of the Jews. The discourse is, however, much more than a reply to that criticism; for, although Jesus briefly notices the charge of sabbath-breaking (v. 17), He immediately passes on to greater themes. As previously said, the key-verse of the discourse—indeed, of the whole Gospel—is v. 26. The great assertion is that the creative power of the Father has been bestowed upon the Son, so that the Son is able literally and actually to produce a new life in those who identify themselves with Him. Jesus claims herein to be much more than a Teacher, much more even than One in complete harmony with God. He claims to possess a delegated *creative* power. In this way does Jesus express, out of the divine consciousness in Him, His mission to the world. From the miracle He has performed upon the impotent man —which has been an example of creative power in exercise—His thought passes on to the larger and more spiritual life-giving ministry which He came to work.

17. This verse contains Christ's brief answer—the only answer He deigns to give—to the accusation of breaking the sabbath. Its point is this, that the Father has continued His work of beneficent kindness to the world even since His original work of creation closed—Christ Himself was therefore, in His work of mercy, doing what the Father did. If God worked after the period of sabbath-rest began (Gen. 2. 1–3), no charge could lie against the Son for doing likewise.

19, 20. In this great assertion of complete harmony between the Father and Himself, Jesus

flings out a challenge to His foes. He does not merely defend Himself against their criticism, but makes an assertion which He knows will anger them still more. And He goes even further than this assertion, as we shall presently see. Jesus is working up, so to say, to the great idea of v. 26.

21–23. This is a further step in the assertion. Not only is the Son in complete *harmony* with the Father, as stated in vv. 19, 20, but the Son has the Father's power of life-giving.

whom he will. That is, the Son decides whether in any soul the necessary conditions have been fulfilled. V. 22 insists on the same idea. The Son judges for Himself. He makes His conditions, and calls for their fulfilment.

24, 25. A repetition of the same idea of life-giving, but with an added element. The life given by the Son is "everlasting." There is nothing temporary about His work, and no revision of His judgment.

the dead. There is doubtless a reference to life on its physical side, but the spiritual life-giving is the important idea.

26. This is the crowning statement. Lest the foregoing should in some way have failed to convey its meaning to the listeners' minds, or lest they should discover some possible evasion of its significance, by which the Son should be belittled, Christ once more asserts the reality of His life-giving power in plainest terms. He is no unknowing instrument in the Father's hands. He has "life in Himself," and the actual power of creative initiative possessed by the Father has been given into His keeping.

27. **authority to execute judgment, etc.**

Judgment — discrimination among the varying natures of men—is in the hands of One who Himself shares humanity. This endowment of life-giving power, of which Christ has been speaking, does not make Him any the less man. And man cannot plead that the Judge is too far removed from him to understand the case He judges.

28, 29. **Marvel not at this.** A silencing of the critics' rising astonishment. "Do not marvel at this—spare your wonder—for there is something still more surprising to be said." And the more surprising thing is the subsequent announcement of a final judgment of the whole world for which the Son shall give the signal. It seems as if Jesus were bent upon forcing His enemies to face His utmost claims, and either to accept them or to reject.

30. The "I" is emphatic. The utterance of this verse combines a perfect humility with a remarkable self-assertion. Of Himself Jesus could do nothing, but through His relation with God He could do all.

31. Perhaps some of those standing by charged Jesus with bearing witness of Himself, or perhaps Jesus replies to an unspoken charge which He knew was in their minds. In this instance He takes them on their ground, and proceeds on the assumption that He has other witness than His own, and that the bearing of witness to Himself would discredit Him. But compare 8. 14, where Jesus takes a different line.

32. This refers to the inward witness of God in the consciousness of Jesus.

33. Since the Jews, however, would take v. 32 as referring to the Baptist, Jesus goes on to speak of him.

34, 35. Jesus put the testimony of the Baptist far below that of His own inner sense, and Himself had no need of it. But for the listeners' sakes, He spoke of it.

ye were willing for a season, etc. Spoken of the people as a whole, and referring to the multitudes who had crowded to the baptism of John. How little had come of it!

36. **the works which the Father hath given me,** etc. This presses the matter closer home. These "works" at least were undeniable. But the Jews said of them that they were wrought by evil agency—thus proving that they *would* not be impressed.

37. **the Father himself.** Probably meaning that the Father had borne witness in the Scriptures of which He is about to speak. Jesus turns aside for a moment in the last clause of the verse and in v. 38 to assure the Jews that they did not know at all the God whom they thought they knew so well.

39, 40. **Search.** Or, "Ye search," although the A.V. makes the utterance more pointed. If there was one thing these people thought they knew, it was the Scripture. Yet, with all their study, they had missed the very thing the Scripture had to teach.

41, 42. Jesus asserts that it was not concern for His own honour, but concern for the hearers' spiritual state, by which He was moved.

43. Almost a touch of sarcasm. The Jews were always running after false Messiahs, and so it would be again.

44. The Jews, with their social and ecclesiastical distinctions, had lost all sense of what constituted

true worth. It was a practically impossible thing, therefore, for them to recognise and believe in the spiritual worth of Christ.

45–47. Again a touch of something like sarcasm. These people were always invoking the authority of Moses, justifying themselves in what they did by an appeal to his words. And this Moses, "in whom ye trust," will turn your accuser!

John 6. 1–14.

THE FEEDING OF THE FIVE THOUSAND.

After these things Jesus went over the sea of Galilee,
2 which is the sea of Tiberias. And a great multitude
followed him, because they saw his miracles which
3 he did on them that were diseased. And Jesus went
up into a mountain, and there he sat with his dis-
4 ciples. And the passover, a feast of the Jews, was
5 nigh. When Jesus then lifted up his eyes, and saw
a great company come unto him, he saith unto
Philip, Whence shall we buy bread, that these may
6 eat? And this he said to prove him: for he him-
7 self knew what he would do. Philip answered him,
Two hundred pennyworth of bread is not sufficient
for them, that every one of them may take a little.
8 One of his disciples, Andrew, Simon Peter's brother,
9 saith unto him, There is a lad here, which hath five
barley loaves, and two small fishes: but what are
10 they among so many? And Jesus said, Make the
men sit down. Now there was much grass in the
place. So the men sat down, in number about five
11 thousand. And Jesus took the loaves; and when
he had given thanks, he distributed to the disciples,
and the disciples to them that were set down; and

12 likewise of the fishes as much as they would. When
they were filled, he said unto his disciples, Gather
up the fragments that remain, that nothing be lost.
13 Therefore they gathered them together, and filled
twelve baskets with the fragments of the five barley
loaves, which remained over and above unto them
14 that had eaten. Then those men, when they had
seen the miracle that Jesus did, said, This is of a
truth that prophet that should come into the world.

In this chapter, Jesus, again revealing the depths of His inner consciousness, repeats in another form the idea of the chapter which went before. In the fifth chapter He has spoken of having "life in Himself," and has indicated, as a consequence, that by an actual identification of man with Christ is the benefit of Christ's ministry received. In the sixth the same conception is presented under the metaphor of bread, and Christ speaks of Himself as the "Bread of Life." As in the previous chapter, so in this, the discourse springs from a miracle; and it is with the miracle that this preliminary section is concerned.

This miracle, with the subsequent discourse, belongs to Galilee, while those of the previous chapter belong to Jerusalem. The setting of the two in this close proximity illustrates the Evangelist's principle of selection. He aims at setting down, in this part of his Gospel, those utterances of Jesus in which His inmost consciousness finds expression.

1. **After these things.** The expression is very indefinite as to time, and must not be taken as meaning directly after what has just been narrated. It is thought by some (specially by Wellhausen of late) that things become clearer if chapters 5

and 6 are transposed. Certainly 6. 1 would follow easily upon 4. 54, and 5. 1 upon 6. 71, and 7. 1 upon 5. 47. But there hardly seems any real necessity for the rearrangement, plausible as it is.

the sea of Galilee. See Introduction, p. 18.

4. **the passover . . . was nigh.** Perhaps inserted to explain the large number of the people. There would be many pilgrims on the way to Jerusalem for the feast.

5, 6. Philip seems to have been prosaic, somewhat narrow in outlook, with little apprehension of spiritual realities and forces. (Compare 14. 8.) Jesus takes the opportunity of showing him how the matter-of-fact view of a situation may fail to exhaust it.

7. **Two hundred pennyworth.** About £7. Philip probably fixes on a sum far above the total of what they possessed. "Even if we had that impossible amount——!"

12, 13. The gathering of the fragments would afford indisputable evidence of the miracle that had been wrought.

14. **that prophet.** See on 1. 21.

John 6. 15–21.

AN INTERLUDE: JESUS WALKS UPON THE SEA.

15 When Jesus therefore perceived that they would
come and take him by force, to make him a king,
he departed again into a mountain himself alone.
16 And when even was now come, his disciples went

17 down unto the sea, and entered into a ship, and
went over the sea toward Capernaum. And it was
18 now dark, and Jesus was not come to them. And
the sea arose by reason of a great wind that blew.
19 So when they had rowed about five and twenty
or thirty furlongs, they see Jesus walking on the
sea, and drawing nigh unto the ship: and they
20 were afraid. But he saith unto them, It is I; be
21 not afraid. Then they willingly received him into
the ship: and immediately the ship was at the land
whither they went.

The incident of the walking upon the sea is inserted here in order to preserve historic continuity, as the subsequent discourse was spoken in a different place from that where the miracle was wrought. The incident also affords another instance of the supernatural power of Jesus, and therefore assists John's main purpose. It is interesting to note that the preceding miracle, and the walking upon the sea, together make up the only event recorded in all four Gospels—of course leaving out of account the final scenes at Jerusalem. Matthew, in his account of this incident (14. 22–33), introduces the additional fact of Peter's walking over the waters to Jesus. John, concerned above all things with Jesus Himself, omits this as not relevant to his primary aim.

15. **When Jesus therefore perceived,** etc. The enthusiasm of the multitude had no real spiritual basis. They saw, or thought they saw, a possibility of permanent material enrichment, and were anxious to elevate Him who could provide that enrichment to the highest place. The spiritual side of the miracle—the divine

character of Him by whom it was wrought—had been quite overlooked. Cf. v. 26.

21. **willingly.** The R.V. better conveys the sense. "They were willing therefore to receive," etc. As Matthew has it, they had supposed Him to be a spirit. The removal of their apprehension removed also their reluctance to admit Jesus into the boat.

and immediately the ship was at the land, etc. Not necessarily indicating anything supernatural, but only that the remainder of the voyage passed without danger or fear.

John 6. 22–59.

THE DISCOURSE: JESUS THE BREAD OF LIFE.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples
23 were gone away alone; (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)
24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping,
25 and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou
26 hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves,
27 and were filled. Labour not for the meat which

perisheth, but for that meat which endureth unto
everlasting life, which the Son of man shall give
unto you: for him hath God the Father sealed.
28 Then said they unto him, What shall we do, that
29 we might work the works of God? Jesus answered
and said unto them, This is the work of God, that
30 ye believe on him whom he hath sent. They said
therefore unto him, What sign shewest thou then,
that we may see, and believe thee? what dost thou
31 work? Our fathers did eat manna in the desert;
as it is written, He gave them bread from heaven to
32 eat. Then Jesus said unto them, Verily, verily, I
say unto you, Moses gave you not that bread from
heaven; but my Father giveth you the true bread
33 from heaven. For the bread of God is he which
cometh down from heaven, and giveth life unto the
34 world. Then said they unto him, Lord, evermore
35 give us this bread. And Jesus said unto them, I
am the bread of life: he that cometh to me shall
never hunger; and he that believeth on me shall
36 never thirst. But I said unto you, That ye also
37 have seen me, and believe not. All that the Father
giveth me shall come to me; and him that cometh
38 to me I will in no wise cast out. For I came down
from heaven, not to do mine own will, but the will
39 of him that sent me. And this is the Father's will
which hath sent me, that of all which he hath given
me I should lose nothing, but should raise it up
40 again at the last day. And this is the will of him
that sent me, that every one which seeth the Son,
and believeth on him, may have everlasting life:
41 and I will raise him up at the last day. The Jews
then murmured at him, because he said, I am the
42 bread which came down from heaven. And they
said, Is not this Jesus, the son of Joseph, whose
father and mother we know? how is it then that he
43 saith, I came down from heaven? Jesus therefore

answered and said unto them, Murmur not among
44 yourselves. No man can come to me, except the
Father which hath sent me draw him: and I will
45 raise him up at the last day. It is written in the
prophets, And they shall be all taught of God.
Every man therefore that hath heard, and hath learned
46 of the Father, cometh unto me. Not that any man
hath seen the Father, save he which is of God, he
47 hath seen the Father. Verily, verily, I say unto you,
48 He that believeth on me hath everlasting life. I am
49 that bread of life. Your fathers did eat manna
50 in the wilderness, and are dead. This is the
bread which cometh down from heaven, that a
51 man may eat thereof, and not die. I am the living
bread which came down from heaven: if any man
eat of this bread, he shall live for ever: and the
bread that I will give is my flesh, which I will give
52 for the life of the world. The Jews therefore strove
among themselves, saying, How can this man give
53 us his flesh to eat? Then Jesus said unto them,
Verily, verily, I say unto you, Except ye eat the
flesh of the Son of man, and drink his blood, ye have
54 no life in you. Whoso eateth my flesh, and drinketh
my blood, hath eternal life; and I will raise him up
55 at the last day. For my flesh is meat indeed, and
56 my blood is drink indeed. He that eateth my
flesh, and drinketh my blood, dwelleth in me, and
57 I in him. As the living Father hath sent me, and
I live by the Father: so he that eateth me, even he
58 shall live by me. This is that bread which came
down from heaven: not as your fathers did eat
manna, and are dead: he that eateth of this bread
59 shall live for ever. These things said he in the
synagogue, as he taught in Capernaum.

As stated previously, this discourse reproduces in a varied form the main idea of the previous one.

As formerly Jesus has indicated, by declaring that He has "life in Himself," that He is the actual Source of true life, and that man must consequently identify his own personality with that of Jesus in order truly to live, so now He indicates the same idea by saying that He is the "Bread of Life." Man must therefore make himself one with Jesus —must make Jesus one with himself. Christ must be actually received into man for the sustenance of the spiritual life, as bread is received into man for the sustenance of the physical life. In this way of putting it, Jesus corrects the mistaken mysticism which might be induced by the first way in which the truth has been stated. "Life in Himself"—but it is not a mere matter of inactive contemplation. The life and its Giver must be reached out for and seized upon, as bread must be reached out for and seized upon. The suggestion is that of a real activity in the process which unites man with Christ and Christ with man.

It is to be noted, also, that in this discourse Jesus insists, more constantly than in the previous one, that the life He bestows is "everlasting" (vv. 27, 40, 50 etc.).

22–25. The construction is a little involved. The meaning is that the people had noticed how the disciples went away without Jesus, and expected therefore to find Jesus on the same side as on the previous day. "The other side of the sea" (v. 22) means the other side relatively to that which the disciples (and Jesus) had by this time reached. When the multitude failed to find Jesus, they availed themselves of boats which had come in during the night (v. 23), and crossed over. They were surprised to find that Jesus had

somehow crossed (v. 25), since no boats had been left after the disciples had set out (v. 22).

26, 27. Jesus once again, as we have seen Him do on previous occasions, forces the situation, and drives the talk on to spiritual levels immediately. It is on the question of spiritual sustenance, and on Himself as the Source of it, that He makes the people concentrate their thought.

28. **What shall we do,** etc. The question, while to some extent showing an interest in the subject which Jesus had raised, showed also that the questioners had no conception of life except as a reward for doing something. Religion was for them wholly an external matter.

29. The correction of their externalism is at once given. **that ye believe on him** must of course be taken in the full significance of the word "believe"—the significance which in this Gospel (indeed, in the New Testament as a whole) the word nearly always bears. It is not belief in the sense of intellectual assent, but in that of appropriation.

30, 31. **What sign shewest thou?** One would have supposed that the miracle recorded in this chapter would be sign enough. But they had been fed with merely ordinary bread; and the Messiah, according to popular expectation, was to provide food from heaven, thus repeating the miracle of the desert manna (v. 31).

32, 33. Again an effort to force the people's minds to higher levels. In passing, Jesus tells them that even the desert miracle had been wrought, not by Moses, but by God; and He declares that the true heavenly bread, which had not been given in the desert, was given now.

34. The demand only shows that Christ's words had not been understood. It shows no spiritual craving. It was still a physical miracle for which they longed.

35. This may be called the key-verse of the discourse, as v. 26 was of the previous one. It utters the great truth to which the previous sayings of Jesus have been leading up. The declaration of v. 32, that the true bread is given, is intensified into the declaration that Jesus Himself *is* that true bread. Christ Himself, therefore, not merely something that Christ brings, is what man must receive.

36. The verse must refer to some unrecorded saying of Jesus in the conversation.

37–40. These verses probably form something like a soliloquy of Jesus, perhaps heard by the bystanders, but not directly addressed to them. When they again speak (v. 41), it is to v. 35 that they reply.

All that the Father giveth me, etc. In spite of the hostility and unbelief of those standing by, Jesus was certain that His mission could not fail. These men might refuse to benefit by His mission, but they could not prevent those who followed God's conditions, and who were therefore "given" to Jesus by the Father, from receiving His gift. The verse lends no support to any theory of fatalism, and does not mean that a select number, chosen by God, would be saved. For it must be read in the light of v. 40, which declares that all who will to believe shall live. See also on vv. 44 and 45.

Vv. 38 and 39 reveal Christ's conviction that behind His mission was the eternal Will of God.

This could not be defeated. The verses repeat more emphatically the statement of v. 37.

41, 42. A change of temper comes upon the Jews. The decisive moment was come. In face of Christ's assertion they had to take up a definite attitude. And so, in place of the spirit of inquiry previously displayed, which, if not free from prejudice, was at any rate something, the spirit of avowed hostility awakes.

43–45. Jesus makes a call upon them for self-examination. Let them, instead of murmuring, see whether they are among those who have "learned of the Father" (v. 45).

Vv. 44 and 45 give two parts of one idea. None can come to Jesus except under the drawing of God (v. 44), but *all* have been taught of God (v. 45), and therefore everyone who has accepted the teaching comes to Jesus. Again, therefore, no fatalistic doctrine is implied. These men could not come, simply because they had refused to be taught and drawn.

46. **Not that any man hath seen,** etc. This qualifies somewhat the utterance of v. 45 that all have been taught of God. It is not through sight that the lesson has been given. But it is through sight that Jesus Himself knew the Father.

47. Note once more the insistence on "everlasting life"—an insistence pronounced throughout the discourse.

48–51. These verses unite the two leading ideas —that of Jesus as the Bread of Life, and that of the everlasting character of the life received through Him. The verses gather up points touched upon in the preceding conversation.

my flesh (v. 51). An allusion to the sacrifice on the Cross which Jesus foresaw. It would not be understood by the hearers; and the saying is probably again in the nature of a soliloquy, a communing of Christ with Himself. See on v. 63.

52. **The Jews therefore strove among themselves.** The words of Jesus led to discussion and disagreement among the hearers. Some of them would doubtless take the words literally, while others would seek for a hidden interpretation.

53–56. Without giving any explanation, Jesus repeats and insists on the idea which has disquieted them. He adds now the conception of "drinking His blood," as if to give them further matter for thought. This has no reference to the Lord's Supper, as afterwards instituted, but is another allusion to the impending Cross. It was by the giving of Christ's flesh and blood upon the Cross that Jesus became able to give Himself as the Bread of Life to men through all time.

57. Man is to reproduce, in his attitude to Christ, the attitude which Christ maintains to the Father. Christ takes in the life of the Father—man takes in the life of the Christ—and so man, in receiving Christ, receives God Himself.

John 6. 60–71.

THE EFFECT OF THE DISCOURSE UPON SOME OF THE DISCIPLES.

60 Many therefore of his disciples, when they had
heard this, said, This is an hard saying; who can
61 hear it? When Jesus knew in himself that his
disciples murmured at it, he said unto them, Doth

62 this offend you? What and if ye shall see the Son
63 of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit,
64 and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should
65 betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were
66 given unto him of my Father. From that time many of his disciples went back, and walked no
67 more with him. Then said Jesus unto the twelve,
68 Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the
69 words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.
70 Jesus answered them, Have not I chosen you twelve,
71 and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

The discourse of Jesus acted as a test and as a deciding force, not only upon the Jews who had been merely indifferent or hostile, but also upon the disciples who had already attached themselves to Jesus. The profounder aspects of discipleship which Jesus was unfolding were too much for some of them. The deeper word is always a word of judgment—a word which divides the true-hearted from the shallow and the false.

60. **of his disciples.** Referring, not to the "inner circle," but to the numbers more or less loosely attached to Jesus.

an hard saying. A saying hard to comprehend—also hard in that it made life depend upon surrender and submission, so wounding their pride.

61–63. Jesus speaks of a yet more wonderful thing to be, as He had done in 5. 28. V. 63 affords the explanation. He has been speaking of eating His flesh, yet He now says that it is His spirit that is really to be partaken of, and His use of the word "flesh" has been symbolic only. And in order that men might partake of His spirit, His actual life, to the end of time, He was to ascend again into the heaven whence He had come.

64, 65. A sudden drop into pathos. Jesus feels the pity of His rejection by these people flooding His soul. "For Jesus knew," etc., is of course a parenthesis by the Evangelist.

66–69. Here we have the two results of the discourse. Some went back. Peter, speaking for himself and others, declared his adherence to Jesus. Peter had, doubtless, only partially understood; but he understood enough to know that the true message was given, and that the Speaker was the anointed one of God.

the twelve. John has nowhere mentioned the selection of the apostles. He assumes a knowledge of the Synoptic account.

70, 71. Again a drop into sadness on the part of Jesus as He thinks of what is to be. There was one at least for whom Peter was not speaking.

John 7. 1–13.

JESUS AND HIS BRETHREN.

After these things Jesus walked in Galilee: for he
would not walk in Jewry, because the Jews sought
2 to kill him. Now the Jews' feast of tabernacles

3 was at hand. His brethren therefore said unto
him, Depart hence, and go into Judaea, that thy
disciples also may see the works that thou doest.
4 For there is no man that doeth any thing in secret,
and he himself seeketh to be known openly. If
5 thou do these things, shew thyself to the world. For
6 neither did his brethren believe in him. Then Jesus
said unto them, My time is not yet come : but your
7 time is alway ready. The world cannot hate you ;
but me it hateth, because I testify of it, that the
8 works thereof are evil. Go ye up unto this feast :
I go not up yet unto this feast ; for my time is not
9 yet full come. When he had said these words unto
10 them, he abode still in Galilee. But when his
brethren were gone up, then went he also up unto
11 the feast, not openly, but as it were in secret. Then
the Jews sought him at the feast, and said, Where is
12 he ? And there was much murmuring among the
people concerning him : for some said, He is a good
man : others said, Nay ; but he deceiveth the people.
13 Howbeit no man spake openly of him for fear of the
Jews.

This entire chapter leads up to the declaration in v. 37—the verse in which Jesus speaks of Himself as having the living water. John has shown us Jesus claiming to have "life in Himself" (chapter 5), as claiming to be the Bread of Life (chapter 6), and now he is to show us Jesus proclaiming the same conception in yet another way. To preserve the historical continuity, however, the Evangelist recalls some of the incidents leading up to the occasion on which the declaration was made.

The Feast of Tabernacles, round which the incidents of this chapter are grouped, was the feast

commemorative of Israel's sojourn in the desert. For seven days the people lived in tents, recalling the desert homelessness—on the last day they went "every man unto his own house" (v. 53), symbolising the taking possession of the promised land. See also below, as to the last day of the feast.

This particular section is preliminary, showing some of the events that took place before Jesus went up to Jerusalem.

1. **Jesus walked in Galilee.** As the events of chapter 5 had taken place about the time of the Passover (6. 4), and those of this chapter take place at the time of the Feast of Tabernacles, the period during which Jesus "walked in Galilee" was about six months—April to October.

2. **feast of tabernacles.** See above. This, with Passover and Pentecost, formed the three great feasts, when every male was expected to present himself before the Lord in the city.

3–5. **His brethren.** See on 2. 12. The tradition of antiquity is that they were Joseph's children by a former marriage.

thy disciples. Referring to the numbers more or less loosely attached to Jesus, or favourable to Him and His work.

The mood of the brethren of Jesus was at the least sceptical, if not actually hostile. They pressed Jesus to prove His claims by appearing as the Messiah in the capital, and overbearing all opposition by a display of His power. Then they would believe. Jesus must make a more sensational impression before they would yield.

6–8. The meaning of the reply is that, while [illegible]thren, being at one with the world, could

go up to the city without fear, Jesus Himself, being of a different spirit, had incurred and would still incur the hatred of the world. Messiahship, as He understood it, would not be acceptable to the crowd. And His time for creating the final crisis was not yet come. In "I go not up yet unto *this* feast," *this* is emphatic. Not at this one, but at another, would Jesus declare Himself as Messiah.

10. **in secret.** Jesus went to the feast, not to make the declaration for which His brethren asked, but in a more private fashion. There had been no change of purpose. He carried out His own original plan. And although He afterwards spoke amid the multitudes, He did not follow the line which the brethren had marked out.

11–13. There is a good deal implied in this. The people must have been deeply stirred in regard to Jesus; and behind these few phrases one discerns how profound an impression had been made.

John 7. 14–31.

JESUS IN CONTROVERSY AT JERUSALEM.

14 Now about the midst of the feast Jesus went up
15 into the temple, and taught. And the Jews mar-
velled, saying, How knoweth this man letters,
16 having never learned? Jesus answered them, and
said, My doctrine is not mine, but his that sent me.
17 If any man will do his will, he shall know of the
doctrine, whether it be of God, or whether I speak
18 of myself. He that speaketh of himself seeketh his
own glory: but he that seeketh his glory that sent

him, the same is true, and no unrighteousness is in
19 him. Did not Moses give you the law, and yet
none of you keepeth the law? Why go ye about to
20 kill me? The people answered and said, Thou
21 hast a devil: who goeth about to kill thee? Jesus
answered and said unto them, I have done one work,
22 and ye all marvel. Moses therefore gave unto you
circumcision; (not because it is of Moses, but of
the fathers;) and ye on the sabbath day circumcise
23 a man. If a man on the sabbath day receive cir-
cumcision, that the law of Moses should not be
broken; are ye angry at me, because I have made
24 a man every whit whole on the sabbath day? Judge
not according to the appearance, but judge righteous
25 judgment. Then said some of them of Jerusalem,
26 Is not this he, whom they seek to kill? But, lo,
he speaketh boldly, and they say nothing unto him.
Do the rulers know indeed that this is the very
27 Christ? Howbeit we know this man whence he
is: but when Christ cometh, no man knoweth
28 whence he is. Then cried Jesus in the temple as he
taught, saying, Ye both know me, and ye know
whence I am: and I am not come of myself, but he
29 that sent me is true, whom ye know not. But I
know him: for I am from him, and he hath sent me.
30 Then they sought to take him: but no man laid
hands on him, because his hour was not yet come.
31 And many of the people believed on him, and said,
When Christ cometh, will he do more miracles than
these which this man hath done?

This section contains some further preliminaries to the central declaration of v. 37. But its contents of course possess a great intrinsic interest, both because they help us to realise the atmosphere of controversy by which the city was overhung, and because of the utterances of Jesus they report.

14. **and taught.** Not, however, proclaiming His Messiahship, as His brethren had desired. Yet it was inevitable that the thought of the people should presently turn in that direction, as it did. (See vv. 26 and 31.)

15. The question does not imply that Jesus had not received the ordinary education of a Jewish child, but that He had not been trained in any Rabbinical school.

16–19. Jesus claims, in reply, that His wisdom has a higher source than the schools (v. 16). And this would be proved by any who attempted to carry out God's will as Jesus taught it (v. 17). V. 18 implies a contrast between Jesus and the ecclesiastical teachers and authorities of the time, since they thought first and foremost of their own position in all they did. In v. 19 Jesus accuses the people as a whole of disobeying the law of that Moses whom they professed to revere. That is, they did not seek the glory of the Moses by whom they claimed to have been "sent." Their hatred of Him—Jesus—was in itself a proof of their disobedience (see 5. 46).

20. The people, not knowing how far the opposition of the rulers to Jesus had gone, think the accusation of contemplated murder absurd. But Jesus knew that they would identify themselves at last with the plans of the authorities.

21. Jesus reminds them of their feeling towards Him at the time of the healing of the impotent man (chapter 5). This was the beginning of a hatred which would go to greater lengths by and by. "Marvel" means more than wonder—it means wonder tinged with dislike.

22–24. Jesus returns to the charge of sabbath-

breaking, which had been brought against Him when the previous miracle was wrought. The Jews themselves, He says, break the sabbath when the ordinance of circumcision requires it—why should not He break it for the sake of doing good?

therefore (v. 22). This really belongs to the parenthesis, "not because it is of Moses," etc. Incidentally, Jesus remarks that circumcision was of patriarchal origin, and Moses "therefore" perpetuated it.

25, 26. The people are surprised that the rulers, who had hated Jesus, do not check Him. They begin to ask whether the rulers have changed their minds, and now believe in the claims of Jesus. It was questionings such as these, among other things, that moved the Pharisees to greater activity (v. 32).

27. The reference is probably to a current idea that the coming of the Messiah would be altogether mysterious.

28. **and I am not come.** The "and" is really equivalent to "nevertheless"—a common usage in John. "Ye know whence I am, and yet I am not come whence you think."

29. **But I know him.** The assertion which in one way or another Jesus was always making in face of the hostile Jews, the assertion of perfect oneness with God.

30, 31. The two verses indicate a division among the hearers. Some would have arrested Jesus, but others believed. The question in v. 31 expects a negative reply. The believers did not fully take Jesus as the Messiah, for He had not on this occasion so proclaimed Himself, but they felt that even the Messiah could do no more than Jesus had done.

John 7. 32–52.

THE LAST DAY OF THE FEAST: JESUS AND THE LIVING WATER.

32 The Pharisees heard that the people murmured
such things concerning him; and the Pharisees and
33 the chief priests sent officers to take him. Then
said Jesus unto them, Yet a little while am I with
34 you, and then I go unto him that sent me. Ye
shall seek me, and shall not find me: and where I
35 am, thither ye cannot come. Then said the Jews
among themselves, Whither will he go, that we shall
not find him? will he go unto the dispersed among
36 the Gentiles, and teach the Gentiles? What manner
of saying is this that he said, Ye shall seek me, and
shall not find me: and where I am, thither ye cannot
37 come? In the last day, that great day of the feast,
Jesus stood and cried, saying, If any man thirst,
38 let him come unto me, and drink. He that believeth
on me, as the scripture hath said, out of his belly
39 shall flow rivers of living water. (But this spake
he of the Spirit, which they that believe on him
should receive: for the Holy Ghost was not yet
given: because that Jesus was not yet glorified.)
40 Many of the people therefore, when they heard this
41 saying, said, Of a truth this is the Prophet. Others
said, This is the Christ. But some said, Shall Christ
42 come out of Galilee? Hath not the scripture said,
That Christ cometh of the seed of David, and out of
43 the town of Bethlehem, where David was? So
there was a division among the people because of
44 him. And some of them would have taken him;
45 but no man laid hands on him. Then came the
officers to the chief priests and Pharisees; and they
46 said unto them, Why have ye not brought him? The

officers answered, Never man spake like this man.
47 Then answered them the Pharisees, Are ye also
48 deceived? Have any of the rulers or of the Phari-
49 sees believed on him? But this people who knoweth
50 not the law are cursed. Nicodemus saith unto
them, (he that came to Jesus by night, being one of
51 them,) Doth our law judge any man, before it hear
52 him, and know what he doeth? They answered
and said unto him, Art thou also of Galilee? Search,
and look: for out of Galilee ariseth no prophet.

As stated before, this section contains the great declaration to which all the preceding portions of the chapter have been leading up. Jesus declares Himself to possess the "living water"—thus repeating that manifestation of His inner consciousness which He has given in speaking of Himself as having life in Himself and as the living Bread. *In Himself*—not alone in His teaching—lies the secret of life; and the constant implication is that man's personality must actually attach itself to Christ's if it would be perfected. Thus, by presenting these successive ideas, does the Evangelist cause his pages to show the view of Himself and of His mission which Jesus entertained.

The record of the happenings on the last day must be taken as beginning with v. 32, although the day is not mentioned until v. 37. For the officers are sent in v. 37, and their return is mentioned in v. 45—clearly on the last day. This last day of the feast was really an addition to the feast itself, and was kept as a sabbath. Moreover, on this last day the words of Jesus, in offering the living water, would have a very special significance. On the previous days, water was drawn in a golden vessel from the pool of Siloam,

and poured forth in the Temple, in remembrance of the coming of water from the rock in the desert. But on the last day this rite was omitted, as that day commemorated the entrance into the promised land with its many streams. And still further, it was an article of popular belief that at the coming of the Messiah a miraculous fountain would spring up within the Temple courts. These things being in the minds of the people, the words of Jesus would point towards a Messianic claim, even though the claim is not definitely made.

32. This is the Pharisees' first definitely hostile act, as distinguished from hostile words. The "chief priests" include those who have held the chief-priestly office, and those of their relatives who belonged to the Sanhedrin.

33. **Yet a little while.** It was six months to His death. The prescience of Jesus enables Him to foresee the end of the movement now begun.

34. Probably a prophetic reference to the repentance which would come upon them in the later times of distress, when their mistaken ideas of national destiny should have led them to disaster.

35. **the dispersed among the Gentiles.** This was the customary way of describing the Jews scattered among the non-Jewish nations. The remark is intended to be ironical. The idea of preaching to the Gentiles appears to the speakers to be absurd, although their words really form an unconscious prophecy of what was to take place in the spread of Christianity over the world. Evidently they had failed to understand the words of Jesus in v. 34, and were thinking of a disappearance of Jesus, while still alive, from the city.

37, 38. **In the last day,** etc. See above.

If any man thirst, etc. This is the salient and central conception. Once again, Jesus proclaims Himself as the actual Source of life to those who identify themselves with Him.

39. Writing from his later standpoint, the Evangelist sees how the death of Jesus, so far from being a hindrance to His life-giving ministry, had really been a help. The verse carries us back in a manner to 6. 63, in which Jesus Himself speaks of the spiritual ministry that was to follow upon His death. The Spirit, which is the continued presence of Jesus in the world, began its work when the local restrictions inseparable from a physical existence upon earth were removed.

40–44. Different impressions produced by the words of Jesus. Some went as far as to hold Him as "that Prophet," and some went further still. But others, thinking Jesus to be a Galilaean, and not being aware that He was really born in Bethlehem (a fact which the Evangelist does not think it necessary to assert, since all his readers would know it), objected. Yet there were enough favourable to Jesus to prevent any actual molestation.

45, 46. The impression made upon the officers shows how great must have been the majesty of Jesus' presence and words.

47–49. The Pharisees reply to the officers that they should not think for themselves, but follow the example of the chiefs (v. 48). The contempt for the people implied in v. 49 is characteristic of the Pharisees, who habitually spoke of the multitudes as "vermin."

who knoweth not the law. Meaning that

they did not know the Rabbinical interpretations and expansions of the law, as taught in the schools.

50–52. Nicodemus endeavours to put in a word asking for at least fair play and a hearing. There is no direct reply from the Pharisees. Instead of replying, they taunt Nicodemus with being himself of Galilaean leanings, and make the manifestly false statement that "out of Galilee ariseth no prophet." Jonah and Elijah at least were of Galilee. It has been suggested, however, that the reference is still to "that Prophet," and that it was not out of Galilee he, in particular, was looked for.

John 7. 53–8. 11.

THE WOMAN TAKEN IN SIN.

53 And every man went unto his own house. Jesus
2 went unto the mount of Olives. And early in the
morning he came again into the temple, and all the
people came unto him; and he sat down, and
3 taught them. And the scribes and Pharisees brought
unto him a woman taken in adultery; and when they
4 had set her in the midst, they say unto him, Master,
this woman was taken in adultery, in the very act.
5 Now Moses in the law commanded us, that such
6 should be stoned: but what sayest thou? This
they said, tempting him, that they might have to
accuse him. But Jesus stooped down, and with
his finger wrote on the ground, as though he heard
7 them not. So when they continued asking him,
he lifted up himself, and said unto them, He that
is without sin among you, let him first cast a stone

8 at her. And again he stooped down, and wrote
9 on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the
10 midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man con-
11 demned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

The last verse of the seventh chapter clearly belongs to this section. The point is that while every man went to his own house, Jesus, on the contrary, having not where to lay His head, went to the Mount of Olives. It is practically certain, however, that the whole section is an interpolation. It does not occur in the oldest manuscripts: in some points the style is more like that of the synoptic Gospels than that of John: the Mount of Olives is not mentioned elsewhere in this Gospel; and the title "scribes and Pharisees" (v. 3) is not employed by John, though it is by the Synoptists, to describe the enemies of Jesus. Moreover, the narrative contained in the section interrupts the main run of the history and does not further the Evangelist's main purpose; and 8. 12 follows naturally upon 7. 52. Some versions place the incident after Luke 21. 37. On the whole, the evidence against the section is overwhelming; though it must be said, finally, that to pronounce against its insertion does not mean that the incident did not take place.

4–6. The questioners were trying to put Jesus on the horns of a dilemma. If He assented to the

infliction of the sentence, He might seem to infringe the prerogative of the civil authorities, while if He did not, He would be putting Himself into conflict with the law of Moses. See Deut. 22. 22–24.

7. **the first stone.** See Deut. 17. 7 as to the duty of the witness to cast the first stone.

8, 9. Evidently this was one of the many occasions on which the moral grandeur of Jesus silenced and awed His foes.

in the midst. Probably the crowd which had come in with the woman and her accusers remained to see the end.

10, 11. Jesus does not pronounce forgiveness, as apparently the woman made no confession or appeal. She is, so to say, dismissed with a warning and with another chance.

John 8. 12–20.

JESUS THE LIGHT OF THE WORLD.

12 Then spake Jesus again unto them, saying, I am
the light of the world: he that followeth me shall
not walk in darkness, but shall have the light of life.
13 The Pharisees therefore said unto him, Thou bearest
14 record of thyself; thy record is not true. Jesus
answered and said unto them, Though I bear record
of myself, yet my record is true: for I know whence
I came, and whither I go; but ye cannot tell whence I
15 come, and whither I go. Ye judge after the flesh;
16 I judge no man. And yet if I judge, my judgment
is true: for I am not alone, but I and the Father
17 that sent me. It is also written in your law, that

18 the testimony of two men is true. I am one that
bear witness of myself, and the Father that sent me
19 beareth witness of me. Then said they unto him,
Where is thy Father? Jesus answered, Ye neither
know me, nor my Father: if ye had known me, ye
20 should have known my Father also. These words
spake Jesus in the treasury, as he taught in the
temple: and no man laid hands on him; for his
hour was not yet come.

In the evolution of John's main purpose chapters 8 and 9 together form one link. That main purpose, it will be remembered, is to give such a revelation of the words and acts of Jesus that He shall be recognised as the Son of God; and in this particular section (5. 1–10. 18) the Evangelist is allowing Christ's self-consciousness to speak for itself. The present declaration that He is the Light of the world, which Jesus here makes, connects with the previously recorded declarations as to "life in Himself," and the rest, which have already been reviewed. Just as the kindling of the light dispels the darkness, so the bringing of Jesus into human nature, or the identification of human nature with Jesus, brings in life instead of the spiritual lifelessness which has prevailed before. In 8. 12 we find one declaration; and the whole of chapter 9 (besides the specific announcement in 9. 5) circles round the same idea. Jesus has simply to *shine Himself* into man— and man lives.

The present metaphor differs from the others in that it at once suggests the question of sin, since the mention of light inevitably suggests darkness. As the Light of the world, therefore, Jesus is sufficient for the moral ills whereby human nature is beset.

12. **Then spake Jesus,** etc. "Then" goes back to chapter 7. This also belongs to the last day of the feast.

I am the light of the world. As with the previous declaration concerning the living water, so with this, there is a reference to the ritual of the feast. At the Feast of Tabernacles, lamps were kindled in the Temple (in the court of the women, in which was the treasury—v. 20) to commemorate the Pillar of Fire which had guided the people's desert steps.

13. The Pharisees make no direct reply to the claim. This objection is a purely technical one—not above the status of a quibble.

14. Jesus can bear witness of Himself, inasmuch as His consciousness of His divine origin and His divine fellowship is assured.

15. **I judge no man.** "That is not My primary or My present work." Compare, however, 5. 27. A judgment, indeed, is inevitable, since men judge themselves when they come into presence of Jesus (3. 18).

16. **And yet if I judge.** The "I" is emphatic. *I,* differing from *you,* judge righteous judgment if I judge. And for the reason of this, Jesus again makes the great claim of absolute oneness with God.

17, 18. Note the insistence with which Jesus here presses the matter—as frequently in this Gospel. He is, in a manner, challenging His foes. For the Old Testament reference, see Deut. 19. 15.

19. The question of the Pharisees is of course put in scorn. In answer, Jesus declares that if they had known Him—really known Him—they would have seen God in Him.

20. **the treasury.** See on v. 12. The treasury contained thirteen receptacles (called "trumpets," from their shape) for gifts.

John 8. 21–59.

THE DISCOURSE ON TRUTH AND FREEDOM.

21 Then said Jesus again unto them, I go my way. and
ye shall seek me, and shall die in your sins : whither
22 I go, ye cannot come. Then said the Jews, Will
he kill himself ? because he saith, Whither I go,
23 ye cannot come. And he said unto them, Ye are
from beneath ; I am from above : ye are of this
24 world ; I am not of this world. I said therefore
unto you, that ye shall die in your sins : for if
ye believe not that I am he, ye shall die in your
25 sins. Then said they unto him, Who art thou ?
And Jesus saith unto them, Even the same that I
26 said unto you from the beginning. I have many
things to say and to judge of you : but he that sent
me is true ; and I speak to the world those things
27 which I have heard of him. They understood not
28 that he spake to them of the Father. Then said
Jesus unto them, When ye have lifted up the Son of
man, then shall ye know that I am he, and that I
do nothing of myself ; but as my Father hath taught
29 me, I speak these things. And he that sent me is
with me : the Father hath not left me alone ; for I do
30 always those things that please him. As he spake
31 these words, many believed on him. Then said
Jesus to those Jews which believed on him, If ye
continue in my word, then are ye my disciples indeed ;
32 and ye shall know the truth, and the truth shall

33 make you free. They answered him, We be Abra-
ham's seed, and were never in bondage to any man :
34 how sayest thou, Ye shall be made free ? Jesus
answered them, Verily, verily, I say unto you,
35 Whosoever committeth sin is the servant of sin. And
the servant abideth not in the house for ever : but
36 the Son abideth ever. If the Son therefore shall
37 make you free, ye shall be free indeed. I know that
ye are Abraham's seed ; but ye seek to kill me,
38 because my word hath no place in you. I speak
that which I have seen with my Father : and ye do
39 that which ye have seen with your father. They
answered and said unto him, Abraham is our father.
Jesus saith unto them, If ye were Abraham's children,
40 ye would do the works of Abraham. But now ye
seek to kill me, a man that hath told you the truth,
which I have heard of God : this did not Abraham.
41 Ye do the deeds of your father. Then said they to
him, We be not born of fornication ; we have one
42 Father, even God. Jesus said unto them, If God
were your Father, ye would love me : for I proceeded
forth and came from God ; neither came I of myself,
43 but he sent me. Why do ye not understand my
44 speech ? even because ye cannot hear my word. Ye
are of your father the devil, and the lusts of your
father ye will do. He was a murderer from the
beginning, and abode not in the truth, because
there is no truth in him. When he speaketh a lie,
he speaketh of his own : for he is a liar, and the father
45 of it. And because I tell you the truth, ye believe
46 me not. Which of you convinceth me of sin ?
And if I say the truth, why do ye not believe me ?
47 He that is of God heareth God's words : ye therefore
48 hear them not, because ye are not of God. Then
answered the Jews, and said unto him, Say we not
well that thou art a Samaritan, and hast a devil ?
49 Jesus answered, I have not a devil ; but I honour my

50 Father, and ye do dishonour me. And I seek not
mine own glory: there is one that seeketh and
51 judgeth. Verily, verily, I say unto you, If a man
52 keep my saying, he shall never see death. Then said
the Jews unto him, Now we know that thou hast a
devil. Abraham is dead, and the prophets; and thou
sayest, If a man keep my saying, he shall never taste
53 of death. Art thou greater than our father Abra-
ham, which is dead? and the prophets are dead:
54 whom makest thou thyself? Jesus answered, If I
honour myself, my honour is nothing: it is my Father
that honoureth me; of whom ye say, that he is
55 your God: yet ye have not known him; but I know
him: and if I should say, I know him not, I shall be
a liar like unto you: but I know him, and keep his
56 saying. Your father Abraham rejoiced to see my
57 day: and he saw it, and was glad. Then said the
Jews unto him, Thou art not yet fifty years old,
58 and hast thou seen Abraham? Jesus said unto
them, Verily, verily, I say unto you, Before Abraham
59 was, I am. Then took they up stones to cast at
him: but Jesus hid himself, and went out of the
temple, going through the midst of them, and so
passed by.

The discourse contained in this section circles round the central idea of truth (see vv. 32, 40, 45, 46, etc.) as brought to men in Jesus. With this is conjoined the idea of freedom (v. 32 etc.) as resulting from the possession of the truth. Light is of course the symbol of truth, as darkness is of error; and it is therefore natural that, having announced Himself as the Light of the world, Jesus should go on to speak of truth as being given in Him and in His word. There is no break in the thought, although for the time being the

conception of light drops out. It must be remembered, also, that by truth Jesus means more than intellectual correctness, and by freedom more than deliverance from error. These things are included in the conception, but do not exhaust it. By possessing truth Jesus means having life lifted up into its true line of development, and by freedom He means freedom from moral failure and sin. This is evident from v. 34, in which Jesus defines the opposite of freedom. The whole discourse is consequently an elaboration of the original conception of Jesus as Light.

21. **again.** Jesus repeats what He had said in 7. 34.

ye shall die in your sins. The repetition, however, is not exact. This time Jesus explains more precisely the terrible consequences of their rejection of Him, and so shows why they will not be able to find Him.

22. The Jews, refusing to dwell upon the warning just given to them, seek for another explanation of the mysterious words. They now fall back upon the idea of suicide—a more extravagant idea than that which they had propounded in 7. 35.

23, 24. A more particular explanation of the difference, in a spiritual sense, between the Jews and Jesus. Only by faith in Him could the consequence of this difference (the dying in their sins) be averted.

I am he. An implied claim to be the Messiah, without being an explicit declaration, for which the time was not come.

25–27. The question of the Jews (v. 25) was probably designed to entrap Jesus into a definite avowal which would have given an opportunity of

charging Him with blasphemy. Jesus, however, does not give an explicit reply; and His answer is in the nature of a passing word, putting the question by. Jesus then goes on (v. 26) to take up again what He has said in v. 24. The judgment of them which He therein expressed will have to be repeated again and again; and in uttering it, Jesus represents the judgment of God.

28. Meaning, not that they would *acknowledge* themselves to have been wrong, but that there would be sufficient *evidence*, for any open mind, in the events of Christ's death and resurrection, of His divine mission.

29. Another instance of the great assertion which constantly recurs.

30. The belief spoken of was, however, only temporary. The men who now "believed" were those who soon after (v. 59) tried to stone Jesus.

31, 32. Jesus at once proceeds to try the faith which these people profess. His next words are in the nature of a test of their allegiance. How will they take them?

those Jews which believed on him. The R.V., though keeping "believed on him" in v. 30, has "believed him" in v. 31. The difference is significant. "Believed on" implies surrender as well as intellectual assent ("believed in" is another New Testament phrase). Having stated that some of the hearers "believed on" Jesus, John bethinks himself in v. 31 that they had only "believed"—not "believed on." They had given a sort of assent, but had not really surrendered themselves.

33. The result of the test is at once apparent. The listener's pride is roused at the idea of being in bondage. The nation was of course at the time in political bondage to Rome, but personally each man was free, and these people did not reach to the spiritual meaning of the words Jesus used.

34–36. They were slaves to sin, and inasmuch as a slave had no permanent place in the kingdom of God, they must identify themselves with Jesus, the Son, who could impart His own freedom to them.

37, 38. Jesus at the same time admits their descent from Abraham in the lower sense (in the first clause), and prepares them for the charge of being spiritually descended from the Evil One. Their conduct is not such as descendants of Abraham should show.

your father. An anticipation of the charge made in v. 44.

39, 40. Practically a repetition on both sides of the ideas previously expressed, although Jesus now suggests for them another descent than that from Abraham, by His use of the words, "If ye were Abraham's children."

41. **your father.** Of course raising at once the inquiry as to who this father was. Apparently understanding at last that Jesus speaks of a spiritual heredity, the Jews assert their sonship to God.

42. Compare v. 19. In both cases, Jesus asserts that He and God are so truly one, that whoso knows one knows the other. A nature which has any moral kinship with God will recognise the divineness of Jesus.

44, 45. Note how tremendous is this denunciation. To this the previous words of Jesus on the

subject of spiritual heredity have been leading up. He is determined to make these men realise what they are, and, moreover, to show them how useless was the transient belief which they had professed to entertain.

46, 47. Jesus further forces them to admit themselves without excuse. They have found no fault in Him. If so (and apparently silence on their part admits it), they are morally compelled to accept Him as what He declares Himself to be. But v. 47 gives the reason why they do not do so.

48. **a Samaritan.** The word so translated may have been, in Aramaic, "Shomron," a name given to the prince of the devils.

49, 50. Jesus first contradicts the imputation, and then states the actual fact—that He honours His Father in all that He does. The hearers dishonour Him (by the charge just made), but Jesus does not care for this for His own sake (v. 50), for He seeks no glory. Yet God will vindicate Him.

51. Here comes in the idea of "everlastingness" in the life that Jesus gives. It has hitherto been absent from this discourse, though prominent in the discourse in chapter 6. Here the presentation of the idea is a further challenge.

52, 53. Again a proof of the literalness with which the Jews interpreted everything they heard. They could get no higher than the idea of physical death.

54, 55. In answer to the charge of self-glorification, which has been implied in the last words of the Jews, Jesus again asserts His claim to oneness with God. Through this utterance, also,

there runs something like that satire ("of whom ye say, that he is your God," etc.) which has been previously found in some of the sayings of Jesus.

56. Abraham had lived in faith and hope regarding the Messiah's day.

57. Still not understanding, the Jews make a point of His comparative youth. Of course Jesus was not anything like fifty years old. Dr. Whyte suggests that Jesus looked much older than He was, through bearing ever in His thought and upon His heart the burden of the world's redemption.

58, 59. This daring assertion is of course an unmistakable claim to divineness. The making of the claim put an end to the belief which had never been more than superficial, and changed it to active enmity.

John 9. 1–12.

THE HEALING OF THE MAN BORN BLIND.

And as Jesus passed by, he saw a man which was
2 blind from his birth. And his disciples asked him,
saying, Master, who did sin, this man, or his parents,
3 that he was born blind? Jesus answered, Neither
hath this man sinned, nor his parents: but that the
4 works of God should be made manifest in him. I
must work the works of him that sent me, while it is
5 day: the night cometh, when no man can work. As
long as I am in the world, I am the light of the
6 world. When he had thus spoken, he spat on
the ground, and made clay of the spittle, and he
7 anointed the eyes of the blind man with the clay, and
said unto him, Go, wash in the pool of Siloam,
(which is by interpretation, Sent.) He went his way

8 therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him
that he was blind, said, Is not this he that sat and
9 begged? Some said, This is he: other said, He is
10 like him: but he said, I am he. Therefore said they
11 unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and
12 washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

As previously stated, the ninth chapter connects with the eighth, inasmuch as in its fifth verse Jesus repeats the great declaration which He had made in 8. 12. Following upon the miracle which this section records, He employs the light which He has brought to the blind man's eyes as symbolic of the spiritual light which He brings to human life. The conception of Jesus as the Light of the world has, however, an additional element in the present suggestion of it, over and above what was suggested in chapter 8. In the case of the blind man, Jesus compels him to take some part, slight but real, in his own cure: he has to go to the pool of Siloam and wash. The suggestion consequently emerges that, while Jesus is the Light of men, there must be a human activity in order to receive its blessing. As in a previous instance we saw that the idea of Jesus as the Bread of Life follows upon the idea of Him as having "life in Himself," an unreal mysticism thus being banished, since bread must be actually reached out after and deliberately received—so is it here. Jesus is the Light, but a necessary work of self-adjustment to the Light remains for man.

1. **as Jesus passed by.** This was not long after the events recorded in chapter 8, although it is quite uncertain whether it was upon the same occasion. It was at any rate during the same visit to Jerusalem.

he saw a man. The man apparently made no sign or appeal, although it was evidently his habit to beg. This, however, was the sabbath day.

2. It was an article of belief among the Jews that physical hardship was retribution for sin. In this case the difficulty of the matter arose from the fact that the man had been born blind; and to seek for an explanation of such a thing was a frequent task in the Rabbinical schools. The disciples suggest two possibilities—that the man either suffered for his parents' sin, or that he was punished in advance, so to say, for sins he was sure to commit. Probably the disciples were merely repeating what had filtered through to the people as to Rabbinical solutions of problems such as this.

3. Rejecting both alternatives, Jesus leaps with heart and mind to the conclusion (and expresses it) that His meeting with this man was foreordained in the Father's plan. The opportunity becomes an actual duty, for the works of God were to be made manifest in this man.

4. **I must work,** etc. The R.V. has "we must work," Jesus thus associating Himself with His disciples, or His disciples with Him, in His ministry. Note also how the sense of an approaching end to His mission was present to the mind of Jesus—"The night cometh," etc. Even He who needed no other impulse to His appointed service than the impulse of His own obedient

heart, was stirred and spurred by a feeling of the limitation of opportunity.

5. See on 8. 12.

6, 7. Edersheim says that the use of saliva was a common practice among the Jews in treating optical diseases.

the pool of Siloam. Still to be identified. It is to the south-east of Jerusalem, where the Tyropoeon Valley joins the Valley of Hinnom. It is now called the "Birket Silwân."

8–12. These touches in the narrative are eminently natural. The fact that the neighbours knew of the blind man's existence would go far to establish the reality of the miracle; and the doubt as to the identity, resolved finally by the man himself, does but accentuate the conviction of genuineness with which one reads the story.

A man that is called Jesus, etc. Or, as in R.V., "the man that is called Jesus,"—implying that the blind man, though without any definite convictions as to Jesus and His mission, had heard Him talked about.

John 9. 13–41.

THE PHARISEES AND THE MAN WHO HAD BEEN BLIND.

13 They brought to the Pharisees him that aforetime
14 was blind. And it was the sabbath day when
15 Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay
16 upon mine eyes, and I washed, and do see. There-

fore said some of the Pharisees, This man is not of
God, because he keepeth not the sabbath day.
Others said, How can a man that is a sinner do such
miracles? And there was a division among them.
17 They say unto the blind man again, What sayest
thou of him, that he hath opened thine eyes? He
18 said, He is a prophet. But the Jews did not believe
concerning him, that he had been blind, and
received his sight, until they called the parents
19 of him that had received his sight. And they
asked them, saying, Is this your son, who ye say
20 was born blind? how then doth he now see? His
parents answered them and said, We know that this
21 is our son, and that he was born blind: but by what
means he now seeth, we know not; or who hath
opened his eyes, we know not: he is of age; ask him:
22 he shall speak for himself. These words spake his
parents, because they feared the Jews: for the Jews
had agreed already, that if any man did confess that
he was Christ, he should be put out of the synagogue.
23 Therefore said his parents, He is of age; ask him.
24 Then again called they the man that was blind, and
said unto him, Give God the praise: we know that
25 this man is a sinner. He answered and said, Whether
he be a sinner or no, I know not: one thing I know,
26 that, whereas I was blind, now I see. Then said
they to him again, What did he to thee? how opened
27 he thine eyes? He answered them, I have told
you already, and ye did not hear: wherefore would
28 ye hear it again? will ye also be his disciples? Then
they reviled him, and said, Thou art his disciple;
29 but we are Moses' disciples. We know that God
spake unto Moses: as for this fellow, we know not
30 from whence he is. The man answered and said
unto them, Why herein is a marvellous thing, that ye
know not from whence he is, and yet he hath opened
31 mine eyes. Now we know that God heareth not

sinners: but if any man be a worshipper of God,
32 and doeth his will, him he heareth. Since the
world began was it not heard that any man opened
33 the eyes of one that was born blind. If this man
34 were not of God, he could do nothing. They answered and said unto him, Thou wast altogether
born in sins, and dost thou teach us? And they
35 cast him out. Jesus heard that they had cast him
out; and when he had found him, he said unto him,
36 Dost thou believe on the Son of God? He answered
and said, Who is he, Lord, that I might believe on
37 him? And Jesus said unto him, Thou hast both
38 seen him, and it is he that talketh with thee. And
he said, Lord, I believe. And he worshipped him.
39 And Jesus said, For judgment I am come into this
world, that they which see not might see; and that
40 they which see might be made blind. And some
of the Pharisees which were with him heard these
41 words, and said unto him, Are we blind also? Jesus
said unto them, If ye were blind, ye should have no
sin: but now ye say, We see; therefore your sin
remaineth.

This makes one of the few sections in John's Gospel in which we are taken away from the actual company of Jesus, and given a glimpse of what goes on as it were behind the scenes. The narrative serves to show how bitter the hostility of the Pharisees towards Jesus was growing. Their determination to find Him in the wrong—their examination and cross-examination of the healed man in order to discover some way in which the reported miracle might be discredited—all help to deepen the impression. It is evident that the incident of the healing made a crisis in the relations between Jesus and the Jews.

13, 14. Evidently some of the hostile ones among the crowd bestirred themselves, and forced the man into the presence of the Pharisees. Their object comes out in v. 14, wherein the fact of the miracle having been wrought on the sabbath is indicated as the burden of the charge. The Pharisees to whom the man was brought cannot have been the Sanhedrin itself, as this did not meet on the sabbath; but it was probably some recognised committee of the Sanhedrin, and in any case it had an official character, as it possessed power to excommunicate (v. 34.)

15, 16. **Then again the Pharisees asked,** etc. The first inquiry had been put by the neighbours (v. 10)—hence "again."

The question of the Pharisees was put with the object of obtaining, from the man's own lips, evidence of sabbath-breaking on the part of Jesus. The man is, however, cautious; and while he is obliged to say that clay had been put upon his eyes (which was itself a violation of Rabbinical sabbath law) he does not mention the actual making of the clay, which was, from the ecclesiastical point of view, the worst feature of all. The Pharisees find enough, in what the man says, to condemn Jesus, although a section of them (possibly influenced by Nicodemus) take a less drastic view.

17. Wishing to make more sure of their ground, they shift the emphasis of inquiry. The question now is, not what did Jesus do, but what does the man think of Him? It looks like a determination to have somebody with whom they can quarrel. Perhaps the man will give them a handle. The man's reply, stating his belief that Jesus was a

prophet, does not carry things very far. Less than this he could hardly say, assuming the miracle to be real. A "prophet" means one with a special divine commission—not necessarily one who foretells.

18, 19. Since the statement that Jesus was a prophet could hardly be contested, if the healing had indeed been wrought, the Pharisees next cast doubt upon the miracle. Calling the parents of the man, they interrogate them. They insinuate doubt as to whether the man before them is the well-known son, then a further doubt as to whether he was really born blind. "Of whom ye say," etc. (v. 19).

20–23. The parents' answer is both direct and cautious. They avow this man to be their son, and declare that he had been born blind (thus knocking away all pretext for scepticism), but upon the miracle itself they offer no opinion. The reason is given in v. 22.

put out of the synagogue. Meaning, doubtless, a permanent excommunication, not the temporary exclusion which was sometimes adjudged.

24. **Give God the praise.** Better, "Give glory to God," as in R.V. It was a customary formula addressed to evil-doers of all kinds (compare Josh. 7. 19), and meant, "Give honour to God by making confession." In this instance the Pharisees speak to the man, not exactly as an evil-doer, but as one who has been led into a false belief about Jesus. Their tactics are to speak as if they had, during the man's absence, discovered complete proof that Jesus was a "sinner."

25. The man, still cautious (although he is

gradually being stirred to the indignation which comes out in v. 27), declines to discuss the abstract question. But as to the fact of his healing, he reaffirms it with emphasis; and clearly there is in his mind the conviction which he later on expresses (in v. 33).

26. The purpose of the repeated inquiry is to catch the man in some self-contradiction.

27. Now there comes in the man a change of mood. The question, "Will ye also be his disciples?" is of course satirical.

28, 29. The Pharisees now take refuge in mere abuse. They claim to be disciples of Moses (doubtless thus justifying themselves for condemning a breach of sabbatic law), and proudly contrast themselves, as followers of Moses, with this man, who follows a leader of whom "we know not whence he is."

30–33. The man flings back taunt for taunt. It is a marvellous thing that these men, who claim to know everything worth knowing, cannot tell whence this Jesus comes! They ought to know all about one who can do a miracle such as this! The man, however, passes on from this to a brief but sufficient argument. Jesus must be of God, for the work He has wrought witnesses to His divine mission.

34. The bigotry of the Pharisees has bigotry's usual end. Defeated in argument, they have recourse to excommunication.

Thou wast altogether born in sins. This is a taunting allusion to the man's infirmity—assuming, as the disciples had assumed at the beginning (though in a different spirit), that the man's blindness was a penalty for sin.

35. **Dost thou believe?** "Thou" is emphatic. "Art *thou* like the unbelieving ones, or not?"

the Son of God? Some MSS. read "the Son of Man," and Westcott prefers the reading. It does not, however, harmonise so well with the general tenor of the story. Evidently the object of Jesus was to lead the man into a higher, a truly Messianic, faith, and "the Son of God" was a Messianic title.

36. The man's reply shows that he had faith, and was prepared to surrender his mind to Jesus, but he had not a full recognition of who and what Jesus was.

37, 38. His perfect readiness is shown in his swift acceptance of Jesus' claim.

39. Probably Jesus uttered these words to Himself, a sort of soliloquy by way of commentary upon what had just taken place. The words were overheard, however, by some of the Pharisees who had followed, as vv. 40, 41 indicate. The words of this verse show Christ's consciousness of that discriminating judgment He exercised upon all with whom He came into contact. "They which see not" means those who are ignorant, but who are ready to see and to know—like the healed man. And "they which see" means those who unwarrantably claim to see—like the Pharisees.

40. **Are we blind also?** The Pharisees catch up the one word, realising that in some way it is aimed against them. But they do not apprehend the real point.

41. The stress of the reply falls upon the distinction between blindness and wilful blindness. "If ye were blind"—if ye really were unable to recognise Me—"ye should have no sin." "But

now ye say, We see"—and in a manner that is true, for you could see if you would. But since you are thus *wilfully* blind, "your sin remaineth." For the moment, Jesus accepts their account of themselves. They see—very well, but so much the greater is their blame.

John 10. 1–21.

JESUS AS THE SHEPHERD AND AS THE DOOR.

Verily, verily, I say unto you, He that entereth
not by the door into the sheepfold but climbeth up
some other way, the same is a thief and a robber.
2 But he that entereth in by the door is the shepherd
3 of the sheep. To him the porter openeth; and the
sheep hear his voice: and he calleth his own sheep by
4 name, and leadeth them out. And when he putteth
forth his own sheep, he goeth before them, and
5 the sheep follow him: for they know his voice. And
a stranger will they not follow, but will flee from
6 him: for they know not the voice of strangers. This
parable spake Jesus unto them: but they understood
not what things they were which he spake unto
7 them. Then said Jesus unto them again, Verily,
8 verily, I say unto you, I am the door of the sheep. All
that ever came before me are thieves and robbers:
9 but the sheep did not hear them. I am the door:
by me if any man enter in, he shall be saved, and
10 shall go in and out, and find pasture. The thief
cometh not, but for to steal, and to kill, and to
destroy: I am come that they might have life, and
11 that they might have it more abundantly. I am
the good shepherd: the good shepherd giveth his

12 life for the sheep. But he that is an hireling,and not
the shepherd, whose own the sheep are not, seeth
the wolf coming, and leaveth the sheep, and fleeth :
and the wolf catcheth them, and scattereth the
13 sheep. The hireling fleeth, because he is an hireling,
14 and careth not for the sheep. I am the good
shepherd, and know my sheep, and am known of
15 mine. As the Father knoweth me, even so know I
the Father : and I lay down my life for the sheep.
16 And other sheep I have, which are not of this fold :
them also I must bring, and they shall hear my
voice ; and there shall be one fold, and one shepherd.
17 Therefore doth my Father love me, because I lay
18 down my life, that I might take it again. No man
taketh it from me, but I lay it down of myself. I
have power to lay it down, and I have power to
take it again. This commandment have I received
19 of my Father. There was a division therefore again
20 among the Jews for these sayings. And many of
them said, He hath a devil, and is mad ; why hear ye
21 him ? Others said, These are not the words of
him that hath a devil. Can a devil open the eyes
of the blind ?

In this section Jesus repeats in yet another form the idea which has met us in varying guise since we began the study of chapter 5. From that chapter up to the eighteenth verse of this, the consciousness of Jesus—His self-consciousness as the Source and Giver of life to men—has been making itself heard. He has life in Himself, and man must therefore identify himself with Jesus in a most real sense—must really receive Jesus as bread and water are received—must really let Jesus shine in upon him as light shines in upon darkness—that has been the ceaseless burden.

Now, as if desirous of presenting the same conception in a fashion more tender and winning, Jesus speaks of Himself as the Shepherd of the sheep. It is still the same conception; for the sheep are entirely dependent upon the shepherd, stand, in fact, for the type of utter helplessness. But the suggested relation involves the ideas of tenderness and compassion as the preceding statements have scarcely done.

How the idea of man's identification with Himself was still prominent in Jesus' mind, is shown by the fact that in the course of this discourse Jesus speaks of Himself as the "door." Jesus as the Shepherd is the principal idea; but, anxious to insist upon the necessity of man's veritable oneness with Him, as well as upon His own tenderness towards man, Jesus passes from the idea of the Shepherd to that of the door of the fold—indicating that man must actually *enter into* Him. Twice, in v. 7 and in v. 9, the mind of Jesus moves to this point. In a manner the change of figure complicates things a little, and yet it is easy to see the connection between the one metaphor and the other—or, at any rate, how and why the passage from the first to the second was made.

This discourse follows closely upon the incidents recorded in the previous chapter. It was very likely to the man who had been blind that Jesus uttered the discourse, contrasting His "shepherding" with that of the ecclesiastical authorities. Certainly some of those who had seen or known of the miracle heard this discourse, as is shown by the allusion in v. 21. The account, therefore, belongs to that same history of the Feast of Tabernacles which began at 7. 10.

1–3. An Eastern sheepfold has a solid door, which is closed at night and guarded by a door-keeper, or "porter." A thief would of course climb in "some other way," not by the door.

a thief and a robber. The implied suggestion is that the Pharisees had entered the fold (the sphere of religious life and activity) without due authorisation, and with unlawful purposes of self-aggrandisement. Jesus, coming by the door, is the appointed One, the true Shepherd of the sheep. One may also see in the phrase a hint of the naturalness of Christ's coming, such as we previously met with in 1. 3, 10, 11.

4, 5. **his own sheep.** Several flocks may be penned in one fold for safety, and in the morning the shepherd calls forth his own, his voice being immediately recognised by the members of his particular flock. Perhaps, however, there was a kind of reverse suggestion in the words; and Jesus may have been thinking of some who should have known themselves to be His own, but who did not respond to His call. Compare 1. 11. Similarly, while the sheep always refused to be charmed by a strange voice, many of Jesus' "own" had allowed themselves to be led astray.

6, 7. As the hearers did not understand, Jesus makes a new beginning, and proceeds to explain that He is Himself the Shepherd of whom He has spoken. Mingled with this, however, is now the other metaphor of Himself as the door. On the meaning, see above. It is as though Jesus felt constrained to declare to the people ceaselessly that they must become one with Him if they would truly live, and turned aside from His first idea of the Shepherd to emphasise the truth. The

mention of the fold had of course suggested the idea of the door—hence the slight complication of thought.

8. Here Jesus returns to the original conception of Himself as the Shepherd, and to His original contrast of Himself with the Pharisees—also, of course, with the false Messiahs of past days.

9. In this verse Jesus returns to the other metaphor.

10–13. And here He once more takes up the first idea. He is now going to mention two characteristics which distinguish Him, the true Shepherd, from the pretended shepherds, the thieves and robbers who steal into the fold. The first characteristic is that of His self-sacrifice for the sake of the flock. The Pharisees had no thought save of self, and cared not even if they "killed and destroyed," so long as their own ends were gained. Jesus was to give His life for the sheep. Note how in the phrase, "I am come that they might have life" (v. 10), the fundamental conception of this Gospel comes out once more. The keynote, "life," is thus struck again.

14. And the second characteristic of the true shepherding lies in the mutual fellowship, the mutual knowledge, between Jesus and His own. There was no such relationship between the ecclesiastical authorities and those whom they professed to guide.

15. This verse is more closely related with v. 14 than the A.V. brings out. As the R.V. has it, it follows directly upon the preceding words. "I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father." A parallel is drawn, therefore, between the mutual

relations of Jesus and His disciples and the mutual relations of Jesus and God. See a similar parallel in 6. 57.

16. This is a great anticipation of the world-wide ministry which Jesus was at last to exercise, and of the vast sweep of His gospel. It was not only to the Jews, but to "other sheep," that He brought His gift of life.

one fold. Properly "one flock," as in R.V.—so barring out any idea of an external uniformity. The sheep will not necessarily be penned within the same walls.

17. Here we have the consciousness of intimate communion, of mutual affection, between Jesus and His Father, manifested once more. The words are hardly in direct relation with the general utterance Jesus has been pursuing. They are in the nature of a soliloquy, such as we have listened to on other occasions in the Gospel. Jesus delights to remind Himself how entirely God and He are one—how He dwells in the Father's love because He does the Father's will (compare 15. 10).

18. This, too, is in a manner said to Himself, rather than to anyone standing by. It is the entire voluntariness of His sacrifice—Jesus reminds Himself—which makes His sacrifice so acceptable in the Father's sight.

19–21. Again, as in 9. 16, the impression upon the listeners varies. Some of them are moved from their hostility into uncertainty. It does not go further than that, and probably even this was but a temporary effect. But others fall back upon a hypothesis of diabolic possession, which had been employed before (7. 20).

John 10. 22–42.

JESUS AT THE FEAST OF DEDICATION.

22 And it was at Jerusalem the feast of the dedication,
23 and it was winter. And Jesus walked in the temple
24 in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us
25 plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's
26 name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you.
27 My sheep hear my voice, and I know them, and
28 they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man
29 pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to
30 pluck them out of my Father's hand. I and my
31 Father are one. Then the Jews took up stones
32 again to stone him. Jesus answered them, Many good works have I shewed you from my Father;
33 for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.
34 Jesus answered them, Is it not written in your law,
35 *I said, Ye are gods*? If he called them gods, unto whom the word of God came, and the scripture
36 cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?
37 If I do not the works of my Father, believe me not.
38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the
39 Father is in me, and I in him. Therefore they

sought again to take him; but he escaped out of
40 their hand, and went away again beyond Jordan into
the place where John at first baptized; and there he
41 abode. And many resorted unto him, and said,
John did no miracle: but all things that John
42 spake of this man were true. And many believed on
him there.

We have previously noted that at this point John returns to his first method of telling the story of Jesus' life. From the commencement of the fifth chapter down to the point we have reached, John has not been so much speaking *for* Jesus or *about* Jesus, as letting Jesus speak for Himself: it has been the voice of Christ's own consciousness that has in these chapters been heard. Now John resumes the position of spectator, and once again tells us what the spectator sees. It is true that in the section immediately under consideration we meet again with some of the ideas of chapters 5–10. 18, for instance, in vv. 27, 28, and perhaps this section might therefore be regarded as transitional from the one "method" to the other. But broadly speaking, John may now be taken as speaking *for* and *about* Jesus once more. Of course, the main purpose of the writer is still the same, and everything that John tells about Jesus he tells us in order that we may believe Jesus to be the Son of God.

According to the most probable reckoning of the chronology here, two months elapsed between v. 21 and v. 22. This would necessarily be so, if, as is usually supposed, all the events narrated in chapters 9 and 10 belong to the Feast of Tabernacles; for the latter feast was held in October,

and the Feast of the Dedication in December. As to the interval, the majority of commentators place in it the events recorded in Luke 10–13. 22, but some consider that the time was spent in Jerusalem. Westcott, however, gets rid of all interval between v. 21 and v. 22 by supposing that the history of the Feast of Dedication begins at 9. 1. There is not much to support this. It is true that the reference to the "sheep" in v. 27 appears to link this utterance to that of the earlier part of the chapter, but the similarity of metaphor can be otherwise explained (see on the verse); and, moreover, the way in which the discourse in chapter 9 can be connected with the symbolism of the Feast of Tabernacles is strong evidence for placing it on that occasion. We conclude, therefore, that between v. 21 and v. 22 an interval of two months must be assumed.

22. **the feast of the dedication.** This feast, which is mentioned by John only in the New Testament, commemorated the re-consecration of the Temple by Judas Maccabaeus after Antiochus Epiphanes had profaned it in 165 or 164 B.C. It was not only at Jerusalem that it was kept. Houses were brilliantly illuminated, from which circumstance the feast was sometimes called the "feast of lights."

23. **Solomon's porch.** Porticoes surrounded the Temple, and Josephus speaks of a porch on the eastern side which Solomon had built. Solomon's porch is again mentioned in Acts 3. 11, in connection with the cure of the lame man by Peter and John.

24. The object of the question was probably to draw from Jesus that explicit assertion of Messiah-

ship which He had hitherto withheld. Such an assertion would have enabled the Jews to proceed at once against Him with apparently good grounds. It must be remembered, however, that for Jesus to declare Himself the Christ, as they suggested He should do, would have been misleading, inasmuch as His conception of Messiahship was totally different from theirs.

25. **I told you.** This does not refer to the one or two definite declarations we have noticed—such as the declaration to the Samaritan woman (4. 26) and that to the man healed of blindness (9. 37), for these had been made in private. The reference is rather to the fact that a claim to Messiahship had been implied in many of the things Jesus had said about His own relation to God, and kindred things—and also as stated in the later part of the verse to the works which Jesus had wrought.

26–28. Note how the allegory of the Shepherd and the sheep recurs, the two points—that of the mutual knowledge between sheep and Shepherd, and that of the gift of life—being insisted on once more. Probably, finding Himself amid the same surroundings as two months before, and with a similarly hostile crowd about Him, Jesus felt the subject of the former discourse coming back into His mind.

29, 30. In speaking thus about the Father and Himself, Jesus really answers the question put to Him in v. 24.

my Father's hand. Note how the idea of the Father's hand is substituted for that of the Shepherd's hand in v. 28 — another claim to absolute oneness with God.

31. That the Jews understood this is evident

from the stoning which they now attempted, and from the statement in v. 33.

again. The previous attempt is recorded in 8. 59.

32, 33. The inquiry of Jesus is an instance of irony. In their reply, the Jews really give away their case; for they do not deny the "good works," but thrust them aside, refusing to admit their evidential value in favour of the claim which Jesus makes.

34–36. The Old Testament reference is to Psalm 82. 6. In this passage rulers are called "gods" and "children of the Most High" as being representatives of God on earth. The argument of Jesus is that if these rulers could be called "gods," how much more justly could He Himself, with His special mission and ministry, claim the title of Son?

37, 38. Jesus passes to another argument—that from the works He has wrought. Thus He returns to the point which He has ironically put to His critics in v. 32, the point which then the critics refused to face. If they could not, starting from what He said, believe in His claim, let them start from these "works," and so find credible that claim which at a first glance seemed beyond belief.

39. **to take him.** Enough impression has been wrought to make the hostile critics give up their intention of stoning Jesus. They will be content now with arresting Him. But even this they are not able to do. As has happened before, Jesus, probably over-awing them by the majesty He showed, escapes from their grasp.

40. For a while Jesus retires to a place of safety.

It is not yet time for Him to be delivered into His enemies' hands.

there he abode. For the place, see 1. 28. There were yet four months to the Crucifixion, but not all this time was spent at the "place where John first baptized," since space must be found for the events related in the following chapter, and for the sojourn in Ephraim alluded to in 11. 54.

41. Dr. McClymont has a suggestive note on this in his commentary on St. John (*Century Bible*). If it be true that miracles were attributed as a matter of course to every prophet, as some modern critics assert, why were none attributed to the Baptist? It is more just to assume, in face of the definite statement that "John did no miracle," that when miracles were attributed, as in the case of Jesus, it was because they were actually performed.

42. **there. And many believed on him there.** "There"—in contrast to Jerusalem.

John 11. 1–44.

THE RAISING OF LAZARUS.

The narrative of the raising of Lazarus may be divided into two sections, the first section, vv. 1–16, recounting the conversation between Jesus and His disciples before the miracle, and the second section, vv. 17–44, embodying the account of the miracle itself.

The whole of the eleventh chapter should be viewed in connection with the twelfth, since the two together are designed, in John's scheme, to

show the attitude of Jesus towards death. The Evangelist is preparing for the story of the Cross, which he will soon have to tell. The question is bound to arise, "This Jesus, who, you say, was in a special sense the Son of God, why did He permit death to master Him? How do you reconcile the fact of His crucifixion by the hands of men with the alleged fact of His divineness?" In this chapter John gives the first part of his answer; for, by raising Lazarus from the dead, Jesus reveals His power over death. He Himself, therefore, need not have died. His own death must have been a voluntary self-sacrifice. In the twelfth chapter John gives the second part of the answer; for there he shows Jesus (as we shall see) actually welcoming death as the means by which His work would be perfected. The full reply to the indicated objection is, consequently, that Jesus was master of death, not mastered by it, but that He submitted to it for His mission's sake.

The story of the raising of Lazarus is to be taken, also, as confirmatory of previously recorded sayings of Jesus, in which He spoke of Himself as the possessor and giver of "eternal life." It links itself on to the main idea of the Fourth Gospel—the idea of Christ as the Source of life. The unity of purpose in this Gospel comes out once more.

(A) 1–16. Before the Miracle.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.
2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose
3 brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou

4 lovest is sick. When Jesus heard that, he said,
This sickness is not unto death, but for the glory
of God, that the Son of God might be glorified
5 thereby. Now Jesus loved Martha, and her sister,
6 and Lazarus. When he had heard therefore that
he was sick, he abode two days still in the same
7 place where he was. Then after that saith he to
8 his disciples, Let us go into Judaea again. His
disciples say unto him, Master, the Jews of late
sought to stone thee; and goest thou thither again?
9 Jesus answered, Are there not twelve hours in the
day? If any man walk in the day, he stumbleth
10 not, because he seeth the light of this world. But
if a man walk in the night, he stumbleth, because
11 there is no light in him. These things said he:
and after that he saith unto them, Our friend
Lazarus sleepeth; but I go, that I may awake him
12 out of sleep. Then said his disciples, Lord, if he
13 sleep, he shall do well. Howbeit Jesus spake of his
death: but they thought that he had spoken of
14 taking of rest in sleep. Then said Jesus unto them
15 plainly, Lazarus is dead. And I am glad for your
sakes that I was not there, to the intent ye may
16 believe; nevertheless let us go unto him. Then said
Thomas, which is called Didymus, unto his fellow-
disciples, Let us also go, that we may die with him.

1. **Lazarus.** Not mentioned by Luke in his reference to the family (Luke 10). Bethany is now named El' Azerîyeh, which embodies the name of Lazarus in its Arabic form. Bethany itself is somewhat less than two miles from Jerusalem (v. 18), on the slope of the Mount of Olives. The name means either "house of dates" or "house of the poor."

2. The anointing was yet to take place (12. 3),

but the tradition of it was well known in the Church when John wrote.

3. The sisters make no explicit appeal: they merely acquaint Jesus with the fact of their brother's illness, feeling that this would be enough.

4. **not unto death.** Compare 9. 3.

6, 7. **therefore.** Vv. 6 and 7 must be taken together, and both as following upon v. 4. because the glory of God was to be shown in the raising of Lazarus, "therefore" there was delay, and "after that"—only then—did Jesus prepare to go.

8–10. The timidity of the disciples was very natural. The saying of Jesus (vv. 9, 10) is a little obscure, and evidently comes out of a profound movement of thought. Broadly speaking, it means this. There is the light of duty, of God's will, shining upon Me ("Are there not twelve hours," etc.), and so long as I walk in that and am obedient, no real harm can come, even though enemies should do their worst. But if I neglected the call, there would be disaster, even though safety of a sort were kept. In other words, it was better, and in a spiritual sense safer, to face the danger involved in obedience than to secure material safety at the cost of faithlessness.

11. Here Jesus enunciates what has since been the Christian view of death.

12, 13. The purpose of the disciples' remark was to deter Jesus from going. As on many other occasions, their literal interpretation of Jesus' words led them astray.

14, 15. There is here a sort of impatience with the slowness of the disciples. And Jesus turns to.

the work which has now to be done ("let us go") feeling that through this their enlightenment will come.

16. **Thomas . . . Didymus.** Both names signify the same thing, the first being Hebrew, and the second Greek, for "twin." Thomas is evidently still possessed by the idea of danger; but the timidity of v. 8 has now given place to something like the courage of despair.

(B) 17–44. The Miracle.

17 Then when Jesus came, he found that he had
18 lain in the grave four days already. Now Bethany
was nigh unto Jerusalem, about fifteen furlongs
19 off: and many of the Jews came to Martha and
Mary, to comfort them concerning their brother.
20 Then Martha, as soon as she heard that Jesus was
coming, went and met him: but Mary sat still in
21 the house. Then said Martha unto Jesus, Lord, if
thou hadst been here, my brother had not died.
22 But I know, that even now, whatsoever thou wilt
23 ask of God, God will give it thee. Jesus saith unto
24 her, Thy brother shall rise again. Martha saith
unto him, I know that he shall rise again in the
25 resurrection at the last day. Jesus said unto her, I
am the resurrection, and the life: he that believeth
in me, though he were dead, yet shall he live:
26 and whosoever liveth and believeth in me shall
27 never die. Believeth thou this? She saith unto
him, Yea, Lord: I believe that thou art the Christ,
the Son of God, which should come into the world.
28 And when she had so said, she went her way, and
called Mary her sister secretly, saying, The Master
29 is come, and calleth for thee. As soon as she heard
30 that, she arose quickly, and came unto him. Now
Jesus was not yet come into the town, but was in

31 that place where Martha met him. The Jews then
which were with her in the house, and comforted
her, when they saw Mary, that she rose up hastily
and went out, followed her, saying, She goeth unto
32 the grave to weep there. Then when Mary was
come where Jesus was, and saw him, she fell down
at his feet, saying unto him, Lord, if thou hadst
33 been here, my brother had not died. When Jesus
therefore saw her weeping, and the Jews also weeping
which came with her, he groaned in the spirit, and
34 was troubled, and said, Where have ye laid him?
35 They said unto him, Lord, come and see. Jesus
36 wept. Then said the Jews, Behold how he loved
37 him! And some of them said, Could not this man,
which opened the eyes of the blind, have caused
38 that even this man should not have died? Jesus
therefore again groaning in himself cometh to the
grave. It was a cave, and a stone lay upon it.
39 Jesus said, Take ye away the stone. Martha, the
sister of him that was dead, saith unto him, Lord,
by this time he stinketh: for he hath been dead four
40 days. Jesus saith unto her, Said I not unto thee,
that, if thou wouldest believe, thou shouldest see
41 the glory of God? Then they took away the stone
from the place where the dead was laid. And Jesus
lifted up his eyes, and said, Father, I thank thee
42 that thou hast heard me. And I knew that thou
hearest me always: but because of the people which
stand by I said it, that they may believe that thou
43 hast sent me. And when he thus had spoken, he
44 cried with a loud voice, Lazarus, come forth. And
he that was dead came forth, bound hand and foot
with graveclothes: and his face was bound about
with a napkin. Jesus saith unto them, Loose him,
and let him go.

17. Burial took place on the day of death.

19. During seven days—which was the period of mourning—visits of condolence were paid.

20–22. Martha's mood is one of eagerness to see Jesus, together with some slight feeling of reproach towards Him because He had not come earlier (this seems to be implied in v. 21). She has some vague idea that even now Jesus may do something, although any hope that He may restore Lazarus has not entered into her mind.

23, 24. Jesus endeavours, without a direct statement as to what He is going to do, to rouse that hope within her. Martha, however, interprets the remark in v. 23 in its most general sense.

I know that he shall rise again. Although any faith in immortality was very vague, yet a belief in a resurrection was prevalent among many Jews.

25, 26. Once more Jesus enunciates the great doctrine that He has "life in Himself," and that a believer's identification with Him secures the believer against death.

27. Martha does not understand, but she knows that what Jesus says must be true. For she is sure of Him, sure as to who and what He is.

28–31. **secretly.** Martha wished Mary to see Jesus first of all without anyone else being present, and accordingly calls her away without letting the sympathisers present hear what is said. They, however, mistaking the purpose of Mary's movement (v. 31), follow her.

33–37. **he groaned in the spirit.** The word translated "groaned" is used for various intense emotions, and frequently connotes the idea of indignation. Here (and in v. 38) there may have been indignation against the power of death,

together with profound pity for the mourners. Also there must have been a sense of the greatness of the conflict in which Jesus was about to engage. For it must not be supposed that this or any other miracle of Jesus cost Him nothing in the way of stress and pain. V. 35 must be conjoined with the "groaned" of v. 33 in order fully to comprehend Jesus' emotion. It was natural that the sight of this deep feeling on the part of Jesus should stir something like sympathy in some of the onlookers (v. 36). But others, hostile to Him, and perhaps looking out for an opportunity of criticism, object that the power which He was always claiming for Himself ought to have been employed to avert this calamity (v. 37).

40. This observation has not been recorded in the earlier part of the conversation. But the reference may be to vv. 23–26, in which the promise, though not understood by Martha, had been given.

41, 42. In this miracle, as in all others, Jesus depends upon His Father for power. And here He is specially desirous of impressing this fact upon those that stood by. Hence He audibly addresses Himself to God in prayer. It is one of the signs of uniqueness in Jesus that He claims nothing for Himself apart from the Father. It is the Father abiding in Him that doeth the works.

43, 44. The simplicity of the narrative, when one remembers the greatness of the event, is noteworthy. The Evangelist makes no attempt to heighten the natural impression of the story—uses, so to say, no special notes of exclamation. His own feeling, doubtless—and, as he hoped, the feeling of readers who had read thus far—was that

the miracle was an entirely natural thing for such an one as Jesus to do.

John 11. 45–57.

THE CONSEQUENCES OF THE MIRACLE.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on
46 him. But some of them went their ways to the Pharisees, and told them what things Jesus had
47 done. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this
48 man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.
49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know
50 nothing at all, nor consider that it is expedient for us, that one man should die for the people, and
51 that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;
52 and not for that nation only, but that also he should gather together in one the children of God
53 that were scattered abroad. Then from that day forth they took counsel together for to put him to
54 death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim,
55 and there continued with his disciples. And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the pass-
56 over, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood

in the temple, What think ye, that he will not come
57 to the feast? Now both the chief priests and the
Pharisees had given a commandment, that, if any
man knew where he were, he should shew it, that
they might take him.

These verses show that the raising of Lazarus marked a very definite stage in the development of hostility to Jesus on the part of the Jewish authorities. Clearly it was necessary, if they were to maintain their position, to take energetic measures. Such an event as the raising of the dead would be bound to draw many to Jesus' side —as a matter of fact, the Jews who were with Mary believed (v. 45). It is specially noteworthy that the "chief priests and the Pharisees" are now spoken of as the instigators of hostile measures (vv. 47, 57), and the order of terms is significant. The "chief priests" were the Sadducaean party; and the Sadducees were the deniers of the resurrection. The resurrection of Lazarus, or the report of it, would consequently be specially offensive to them. For this reason, also, the Sadducees, in the early days of the Christian Church, were distinguished for the violence of their hatred. A gospel based on the resurrection of Jesus Himself they were compelled to oppose.

45, 46. **Then many of the Jews which,** etc. Properly, "many of the Jews—those which," etc., meaning that all the witnesses of the miracle believed. Those that went to the Pharisees, as recorded in v. 46, must have done so with a mistaken hope of convincing them on Jesus' behalf.

47, 48. **a council.** That is, a full meeting of the Sanhedrin.

What do we? May be paraphrased colloquially, "This will not do." It is to be noticed that they do not attempt to deny the miracle—in fact, the concluding phrase in v. 47 looks like an admission of its reality.

If we let him thus alone, etc. Their fear was that a popular uprising in favour of Jesus might lead to Roman interference, and then they would lose their position (they put "our place" first). The Romans allowed the national religions of conquered nations to remain, subject to certain conditions. But if Jesus succeeded, these Pharisees and Sadducees would no more be representatives of the national religion at all.

49, 50. The utterance of Caiaphas is merely an expression of policy. "Never mind the right or wrong of the thing. Let this man be sacrificed for the sake of the whole people."

51, 52. The Evangelist sees a deeper significance in Caiaphas' words. It was really a revelation of profound truth that he was all unknowingly making, and thus, while unfaithful to his high-priestly office, he was nevertheless fulfilling its functions. For the high priest deciphered and proclaimed the oracles of God. In v. 52 John expands the spiritual idea drawn from Caiaphas' words so as to cover the world.

53. The utterance of Caiaphas banished whatever hesitation or uncertainty there may have been. He had given an appearance of virtue to any measures that might be taken against Jesus, and that was enough.

54. **Ephraim.** Probably the modern El-Taiyibeh, a Judaean town on the borders of Samaria, about fourteen miles from Jerusalem.

55–57. These verses prove how much interest had been aroused by the report of the raising of Lazarus. It is hardly actual hostility, and yet certainly not faith, that is indicated by the utterance of v. 56, but a sort of curiosity that had little moral quality at all.

to purify themselves (v. 55). Preliminary purifications were necessary before the celebration of the Passover and other feasts. In 2 Chron. 30. 17–20 we have an account of some who took part in the feast without purifying themselves, and of Hezekiah's successful intercession on their behalf.

John 12. 1–11.

JESUS AGAIN AT BETHANY.

Then Jesus six days before the passover came to
Bethany, where Lazarus was which had been dead,
2 whom he raised from the dead. There they made
him a supper; and Martha served: but Lazarus
was one of them that sat at the table with him.
3 Then took Mary a pound of ointment of spikenard,
very costly, and anointed the feet of Jesus, and
wiped his feet with her hair: and the house was
4 filled with the odour of the ointment. Then saith
one of his disciples, Judas Iscariot, Simon's son,
5 which should betray him, Why was not this oint-
ment sold for three hundred pence, and given to the
6 poor? This he said, not that he cared for the poor;
but because he was a thief, and had the bag, and
7 bare what was put therein. Then said Jesus, Let
her alone: against the day of my burying hath she
8 kept this. For the poor always ye have with you;

9 but me ye have not always. Much people of the
Jews therefore knew that he was there: and they
came not for Jesus' sake only, but that they might
see Lazarus also, whom he had raised from the
10 dead. But the chief priests consulted that they
11 might put Lazarus also to death; because that by
reason of him many of the Jews went away, and
believed on Jesus.

The twelfth chapter must, as stated above, be taken in connection with the eleventh, inasmuch as in both chapters John is showing the attitude of Jesus towards death. From this point of view, the salient section of the twelfth chapter is contained in vv. 12–36; and with this section we shall immediately deal. This present section is preliminary. It serves to make clear the historical continuity of the events, as it indicates how the interest excited by the raising of Lazarus persisted (v. 9), thus leading on to the acclamation of the multitudes (the result and manifestation of that interest) at the entry into Jerusalem, to the curiosity of the Greeks, and to the utterance concerning His own death which all these things moved Jesus to make.

The synoptic Gospels appear to place this incident only two days previous to the death of Jesus; but it has been suggested that the writers wished to show its connection with the treachery of Judas, to which it probably gave the final impulse. The Fourth Gospel gives the chronological order of the events. As, according to John, the Crucifixion occurred on Friday, this supper took place on the previous Sabbath evening.

1, 2. Matthew and Mark tell us that the supper was served in the house of "Simon the leper."

Perhaps the house was untenanted, and was used for the occasion. Simon, if a leper, could not have been present himself.

3. **Mary.** The name is not mentioned in Matthew or Mark.

spikenard. An Indian product, imported into Palestine from early times. According to the Synoptics, the ointment was poured on the head of Jesus, but very probably both head and feet were anointed.

4. Judas was perhaps the spokesman for others besides himself, since the other writers attribute the remark to the "disciples," or to some of them. But the idea expressed was just what the mind of Judas would entertain.

6. **bare what was put therein.** Properly, as in R.V., "took away"—that is, misappropriated. John makes the charge of theft categorically.

7. The exact translation of this verse is difficult. Probably the R.V. gives the most likely—"Suffer her to keep it against the day of my burying." This implies that the objection of Judas and the rejoinder of Jesus were made before the whole of the ointment had been poured forth. "Do not take it from her to give to the poor—let her finish what she has begun." In any case, Jesus takes Mary's act as an anointing of His body for the sacrifice soon to be made.

9–11. Many who came out of simple curiosity to see Lazarus were driven into faith when they found themselves in presence of Jesus. And this was among the "common people" (R.V.), on whom the enemies of Jesus would most rely. Little wonder that these enemies were still more deeply stirred to hatred!

John 12. 12–36.

THE ENTRANCE INTO JERUSALEM AND JESUS' WELCOME OF DEATH.

12 On the next day much people that were come to the
feast, when they heard that Jesus was coming to
13 Jerusalem, took branches of palm trees, and went
forth to meet him, and cried, Hosanna: Blessed is
the King of Israel that cometh in the name of the
14 Lord. And Jesus, when he had found a young
15 ass, sat thereon; as it is written, *Fear not, daughter*
of Sion: behold, thy King cometh, sitting on an ass's
16 *colt.* These things understood not his disciples
at the first: but when Jesus was glorified, then
remembered they that these things were written of
him, and that they had done these things unto
17 him. The people therefore that was with him
when he called Lazarus out of his grave, and raised
18 him from the dead, bare record. For this cause the
people also met him, for that they heard that he
19 had done this miracle. The Pharisees therefore
said among themselves, Perceive ye how ye prevail
nothing? Behold, the world is gone after him.
20 And there were certain Greeks among them that
21 came up to worship at the feast: the same came
therefore to Philip, which was of Bethsaida of
Galilee, and desired him, saying, Sir, we would see
22 Jesus. Philip cometh and telleth Andrew: and
23 again Andrew and Philip tell Jesus. And Jesus
answered them, saying, The hour is come, that the
24 Son of man should be glorified. Verily, verily,
I say unto you, Except a corn of wheat fall into
the ground and die, it abideth alone: but if it die, it
25 bringeth forth much fruit. He that loveth his life
shall lose it; and he that hateth his life in this world
26 shall keep it unto life eternal. If any man serve me,

let him follow me; and where I am, there shall also
my servant be: if any man serve me, him will my
27 Father honour. Now is my soul troubled; and
what shall I say? Father, save me from this hour:
28 but for this cause came I unto this hour. Father,
glorify thy name. Then came there a voice from
heaven, saying, I have both glorified it, and will
29 glorify it again. The people therefore, that stood
by, and heard it, said that it thundered: others
30 said, An angel spake to him. Jesus answered and
said, This voice came not because of me, but for
31 your sakes. Now is the judgment of this world:
32 now shall the prince of this world be cast out. And
I, if I be lifted up from the earth, will draw all men
33 unto me. This he said, signifying what death he
34 should die. The people answered him, We have
heard out of the law that Christ abideth for ever:
and how sayest thou, The Son of man must be
35 lifted up? who is this Son of man? Then Jesus
said unto them, Yet a little while is the light with
you. Walk while ye have the light, lest darkness come
upon you: for he that walketh in darkness knoweth
36 not whither he goeth. While ye have light, believe
in the light, that ye may be the children of light.
These things spake Jesus, and departed, and did hide
himself from them.

It may at first sight seem that this section should be divided at v. 19, and that vv. 12–19 are more closely connected with what has gone before than with vv. 20–36. From the strictly historical point of view, this is so, for the acclamation of the multitude was another sign of the interest stirred up by the miracle of Bethany. But it must be remembered that, as previously stated, we have in the eleventh and twelfth chapters John's account of

Jesus' attitude towards death. And this is best brought out by taking 12. 12–36 as one whole. In the eleventh chapter we have seen Jesus triumphing over death—His own death, therefore, must have been a voluntary laying down of life. In this section we have Jesus actually welcoming death, since it will be the means of making His work universal (v. 32). From the excitement of the triumphal entry, and from the visit of the Greeks, Jesus turns to the contrasted thought of death—not in sadness, but in joy. For by His dying He will draw, not a few, as He was doing then, but all. That life-giving power of His, whereof He has spoken so often, will be emancipated from all restrictions of place when He has submitted to and conquered the Cross. So long as He was in the flesh, the ministry of Jesus was necessarily local. But after His death, it would be by a linking of themselves with His spirit—everywhere present, then—that men would receive His gift of life. And Jesus therefore rejoices even in the Cross. His welcome of it is a practical result and application of what He has said in chapter 6. In 6. 53 He has said that life comes by "eating His flesh and drinking His blood." Yet in 6. 63 He declares that it is the spirit that quickeneth. And that spirit-quickening would be world-wide after He had died.

13. The shout of the multitude implies a recognition of Jesus as the Messiah. For the words cited by the people are from a Messianic Psalm (Ps. 118), the last of the "Hallel" psalms (this and the five preceding) which were sung in procession round the altar at the great feasts.

14, 15. By thus riding into the city (as if in

fulfilment of Zech. 9. 9) Jesus accepts the homage rendered to Him as Messiah. The ass—held in much greater account in the East than with us—is the symbol of the peace to be ushered in by Messiah's reign. It is contrasted with the horse, the symbol of war.

16. The usual dulness on the part of the disciples. This is, of course, one of the Evangelist's frequent explanatory interjections.

17–19. John returns for a moment to the purely historical thread of the story, as if wishing to remind his readers of this before going on to speak of the movement of Jesus' mind at the time of these events. The mood of the people (vv. 17, 18) and that of the Pharisees (v. 19) is to be borne in mind.

20–22. **Greeks.** That is, Gentiles by birth—not "Grecian Jews," Jews living among the Gentiles. But inasmuch as they were come to worship at the feast, they were clearly proselytes.

Philip . . . Andrew. These two were of the same town, Bethsaida in Galilee. Philip's name being Greek would lead the inquirers to him. And Philip, perhaps not caring to perform the introduction alone, would naturally seek his fellow-townsman.

23–25. It is interesting to follow the thought of Jesus. It might be supposed that this advent of the Gentile inquirers marked His hour of glory. And indeed it did this, though not in the way onlookers might imagine. This visit of the Greeks indicated how wide was the interest Jesus had roused. But His glory lay in turning away from this to His death. And so, although "the hour is come," etc. (v. 23), Jesus goes on to speak of the

true glory that is coming to Him by dying, and of the necessity of submitting to death that the true glory may be won (v. 24), and enunciates the great rule of dying to live (v. 25) which embodies one of the fundamental principles of the Christian Gospel.

26. Turning for a moment from Himself to His disciples, Jesus declares that they must be prepared for the same "glorification" as He—the glorification of sacrifice.

27. **Father, save me from this hour.** Jesus turns back to Himself again. As they stand, these words appear to embody a supplication of Jesus—as if for an instant He hesitated before His approaching fate. But this is not in harmony with the exalted mood which all these verses reveal. The words are best read interrogatively. "What shall I say? Shall I say, Father, save me from this hour? (the hour when He turns from the lower glory to the higher). Nay, I cannot say that, for it was for this purpose that I came to this hour."

28, 29. **Father, glorify thy name.** "Do Thou be glorified by My surrender of the lower glory." By Jesus' accepting of the true glory, God Himself would be glorified. This is what, answering His own question ("What shall I say?"), Jesus chooses to say.

Whatever sound was heard in reply, many of the people took it as something supernatural, and the words of those who said that it thundered seem like an attempt to explain the voice away.

30–33. The voice, not needed by Jesus Himself, was meant to assure the disciples that the death to which Jesus was going was indeed a "glorifying," not a defeat. Yet, though He had not

Himself needed this proof of the acceptance of His self-devotion, Jesus goes on after it to speak in yet more ringing tones, declaring that at this moment — when He offered Himself and when God accepted the offering—the victory over evil was won (v. 31). And it was to be no limited or circumscribed victory, such as the triumph just now attained in the applause of the multitudes and the visit of the Greeks. It would be the drawing of "all men," not of a few. On this, see above, in introduction to this section.

34. The people, lately acclaiming Jesus, are at once thrown into doubt by His allusion to His coming death. It does not square with their theories. Can they have been mistaken after all? It shows how lightly based had been their professed faith.

The Son of man. It was in v. 23 that Jesus had called Himself by this name. And the people had acclaimed Him as the Christ—yet now He says that He is going to be "lifted up." They cannot reconcile the ideas. Is the Son of man after all *not* the Christ? "Who is this Son of man?"

35, 36. The point of Jesus' reply is that they are not to concern themselves with merely speculative difficulties, but to accept the spiritual illumination which He brings. And it is with the solemn warning that they may easily delay too long that the public ministry of Jesus comes here to its close. Like the sun going down, He "departed, and did hide himself from them." So far as His physical presence was concerned, the darkness against which He had warned them was already descending.

John 12. 37–43.

SUMMARY OF THE RESULTS OF JESUS' MINISTRY.

37 But though he had done so many miracles before
38 them, yet they believed not on him: that the
saying of Esaias the prophet might be fulfilled,
which he spake, *Lord, who hath believed our report?*
and to whom hath the arm of the Lord been re-
39 *vealed?* Therefore they could not believe, because
40 that Esaias said again, *He hath blinded their eyes,*
and hardened their heart; that they should not see
with their eyes, nor understand with their heart, and
41 *be converted, and I should heal them.* These things
said Esaias, when he saw his glory, and spake of
42 him. Nevertheless among the chief rulers also
many believed on him; but because of the Pharisees
they did not confess him, lest they should be put
43 out of the synagogue: for they loved the praise of
men more than the praise of God.

This section, like the following one (vv. 44–50), is not a continuation of the history, but a parenthesis inserted by the Evangelist. It records in brief summary the effects which the preaching and work of Jesus had upon the hearts and minds of the Jews.

37. **so many miracles.** John only records seven miracles, but a knowledge of the synoptic accounts is everywhere assumed.

38. See Isa. 53. 1. Of course the words, "that the saying of Esaias the prophet might be fulfilled," must not be too hardly pressed. They do not really imply that the Jews were compelled to disbelieve in order to fulfil the prophecy. The

method of statement is characteristically Jewish. Everything is looked at as part of the Divine eternal scheme.

39, 40. See Isa. 6. 9, 10. Jesus Himself is reported as having quoted the passage in Matt. 13. 13–15.

Therefore they could not believe. The impossibility was a moral one. They could not believe because the moral conditions necessary to faith did not exist in them. The spiritual nature, the spiritual instincts, in them had been uncultivated, indeed crushed. Of course there have been many instances of "belief" recorded in the progress of the history, as we have seen; but much of the belief has been superficial, and very little of it has endured.

41. **when he saw his glory.** Properly, "because," as in R.V.

42. **even of the rulers.** There were two of whom better things could be said—Nicodemus and Joseph of Arimathaea.

That the fear which led them to silence was no vain one, may be gathered by referring to 9. 22.

43. See 5. 44.

John 12. 44–50.

RECAPITULATION OF JESUS' MESSAGE.

44 Jesus cried and said, He that believeth on me,
believeth not on me, but on him that sent me.
45 And he that seeth me seeth him that sent me.
46 I am come a light into the world, that whosoever
47 believeth on me should not abide in darkness. And

if any man hear my words, and believe not, I judge
him not: for I came not to judge the world, but to
48 save the world. He that rejecteth me, and re-
ceiveth not my words, hath one that judgeth him:
the word that I have spoken, the same shall judge
49 him in the last day. For I have not spoken of
myself; but the Father which sent me, he gave me
a commandment, what I should say, and what I
50 should speak. And I know that his commandment
is life everlasting: whatsoever I speak therefore, even
as the Father said unto me, so I speak.

This section—a further parenthesis inserted by the Evangelist before he resumes the actual narrative—is a brief recapitulation of the main ideas in the teaching of Jesus. It reproduces the principal conceptions which we have already met with in previous chapters.

44, 45. This repeats the conception of Jesus' entire oneness with the Father. See 5. 19, 20; 7. 28, 29; 8. 19, and many other passages.

46. See 8. 12 and 9. 5.

47–49. See 3. 17.

50. Finally, we come once more upon the great central conception of "life"—the conception which dominates the entire Gospel. See chapter 5 and following chapters.

John 13. 1–17.

THE UPPER ROOM: JESUS WASHES THE DISCIPLES' FEET.

Now before the feast of the passover, when Jesus
knew that his hour was come that he should depart
out of this world unto the Father, having loved

his own which were in the world, he loved them
2 unto the end. And supper being ended, the devil
having now put into the heart of Judas Iscariot,
3 Simon's son, to betray him; Jesus knowing that
the Father had given all things into his hands, and
that he was come from God, and went to God;
4 he riseth from supper, and laid aside his garments;
5 and took a towel, and girded himself. After that
he poureth water into a bason, and began to wash
the disciples' feet, and to wipe them with the towel
6 wherewith he was girded. Then cometh he to
Simon Peter: and Peter saith unto him, Lord, dost
7 thou wash my feet? Jesus answered and said
unto him, What I do thou knowest not now; but
8 thou shalt know hereafter. Peter saith unto him,
Thou shalt never wash my feet. Jesus answered
him, If I wash thee not, thou hast no part with me.
9 Simon Peter saith unto him, Lord, not my feet only,
10 but also my hands and my head. Jesus saith to him,
He that is washed needeth not save to wash his
feet, but is clean every whit: and ye are clean, but
11 not all. For he knew who should betray him;
12 therefore said he, Ye are not all clean. So after
he had washed their feet, and had taken his garments,
and was set down again, he said unto them, Know
13 ye what I have done to you? Ye call me Master
14 and Lord: and ye say well; for so I am. If I then,
your Lord and Master, have washed your feet; ye
15 also ought to wash one another's feet. For I have
given you an example, that ye should do as I have
16 done to you. Verily, verily, I say unto you, The
servant is not greater than his lord; neither he that
17 is sent greater than he that sent him. If ye know
these things, happy are ye if ye do them.

In chapters 13–16 the Evangelist gives us the final utterances of Jesus to His disciples, and in

chapter 17 to His Father, previous to His passion (see on 14. 31). The chapters are closely related to John's main purpose, in that they reveal how entirely unique is Jesus in His bearing under the shadow of death. Jesus fixes His whole thought, not upon Himself, but upon His disciples; and His chief concern is that the true spirit shall dwell in them after He is gone, and that they shall not be made too desolate by their loss. In the present section He gives them an example of humility, thus inculcating the spirit of lowliness and brotherly service. Chapters 14–16 contain, as we shall see, the words that come out of Jesus' profound pity for the disciples, and out of His desire to console them. All through, John is endeavouring to show how, in the whole attitude and spirit of Jesus, at the crisis of His fate, there is something not of this earth. Jesus has no trouble for Himself, makes no attempt to prove to His followers how great He is in spite of the death that is coming. It is upon the disciples and their future that His thought ceaselessly centres.

1. **Now before the feast,** etc. We come here upon a question which has stirred a great deal of controversy, the question as to the time of the Last Supper and of the Crucifixion. According to John, the Last Supper was partaken of *before* the Passover, and Jesus was slain at the same time as the paschal lamb. According to the Synoptics, the Supper was eaten at the time of the Passover feast itself. It is assumed, of course, that the meal described by John is the same as that described by the Synoptists—the meal at which the Sacrament was instituted, although of the Eucharist itself John says nothing. A great deal of ingenuity has

been expended by some in proving that John is in line with the Synoptists (Hofmann, Langen, Tholuck, etc.), and by others in proving that the Synoptists are in line with John (Godet, Chwolson, etc.). Perhaps this is enough to indicate that a satisfactory reconciliation is impossible. Neither is it necessary, except on a strict theory of verbal inspiration which very few hold. It may be said, however, that a careful study of the matter leads to the conclusion that John's chronological arrangement is more probably the correct one. The supper, therefore, took place on the 13th Nisan, the day before the Passover lamb was slain. Dr. Sanday has a brief section on the matter (in his *Criticism of the Fourth Gospel*) which in small compass gives the essential reasons for deciding in John's favour.

to the end. Properly, "to the uttermost." That is, as stated above, it was thought for the disciples which, even when His own death was nigh, absorbed the mind and heart of Jesus.

2. **And supper being ended.** Properly, as in R.V., "during supper." The supper was not ended, as vv. 12, 25, and 26 indicate.

having now, etc. Again the R.V. has correctly, "having already." This makes the point clear. Jesus saw that already the evil purpose was fixed in Judas, and yet His love, unimpaired, prompted Him to persist in the lowly service He was about to render, and in the gracious words He was about to speak.

3. **knowing that the Father had given,** etc. Throughout, Jesus has a sense of elevation, of victory. Compare v. 31.

4, 5. Although the sense of victory, and of

oneness with God, was so strong in Him, Jesus humbles Himself.

The washing of the feet usually took place before a meal. Perhaps the strife between the disciples (see Luke 22. 24) occurred in connection with a question as to who should perform this service.

his garments. The outer robe.

6. Both "thou" and "my" are emphatic. Peter thinks it unfitting that the Master should do this. His mood was in a manner right, yet wrong. He allows his humility to be too self-assertive.

7. Jesus rebukes Peter, yet with gentleness. It was not for Peter to dictate the actions of Jesus.

8, 9. In answer to Peter's persistence, Jesus utters a stronger word. There is a double meaning in it. First of all, it signifies that unless Peter enters into what Jesus is doing, the lowly spirit of discipleship is not in him. But there is also a hint of a deeper meaning. Peter must be cleansed of sin—in this instance, of the stubbornness that is in him—if he is to be truly of the fellowship. And Peter, with quick change of feeling, asks for more than the washing of his feet.

10, 11. Jesus, in His reply, comes back to the literal aspect of the matter. The reference is to the fact that, after the bath, the feet may contract some impurity on the way back, and need cleansing again. What is otherwise implied in Jesus' words is that the cleansing of the feet of the disciples was a sufficiently clear symbol of the spirit He was seeking to inculcate. No more was called for.

ye are clean, but not all. Not one of the

disciples, of course, was wholly pure. But the phrase is relative. There was only one traitor.

12–14. Although the sudden reference to the one who is not clean leads Jesus presently to speak of the coming betrayal (vv. 18–30), yet at the moment He is chiefly concerned to drive home the lesson of humility. He puts the other topic by, to return to it again.

Know ye? Really, "Do you understand?"

The argument of vv. 13, 14 is entirely simple. If Jesus, the Master, can do this, surely the disciples can do it too.

15. The example was not intended to be necessarily followed in literalness. It is a matter of spirit and mood.

16. The verse embodies a truth which the Church has too often forgotten.

John 13. 18–38.

THE UPPER ROOM: THE ANNOUNCEMENT OF THE BETRAYAL.

18 I speak not of you all: I know whom I have chosen:
but that the scripture may be fulfilled, *He that eateth*
bread with me hath lifted up his heel against me.
19 Now I tell you before it come, that, when it is come
20 to pass, ye may believe that I am he. Verily,
verily, I say unto you, He that receiveth whomsoever
I send receiveth me; and he that receiveth me
21 receiveth him that sent me. When Jesus had
thus said, he was troubled in spirit, and testified,
and said, Verily, verily, I say unto you, that one of
22 you shall betray me. Then the disciples looked one

23 on another, doubting of whom he spake. Now
there was leaning on Jesus' bosom one of his disciples,
24 whom Jesus loved. Simon Peter therefore beckoned
to him, that he should ask who it should be of whom
25 he spake. He then lying on Jesus' breast saith unto
26 him, Lord, who is it? Jesus answered, He it is, to
whom I shall give a sop, when I have dipped it.
And when he had dipped the sop, he gave it to
27 Judas Iscariot, the son of Simon. And after the
sop Satan entered into him. Then said Jesus unto
28 him, That thou doest, do quickly. Now no man
at the table knew for what intent he spake this unto
29 him. For some of them thought, because Judas
had the bag, that Jesus had said unto him, Buy
those things that we have need of against the feast;
30 or, that he should give something to the poor. He
then having received the sop went immediately
31 out: and it was night. Therefore, when he was
gone out, Jesus said, Now is the Son of man glorified,
32 and God is glorified in him. If God be glorified in
him, God shall also glorify him in himself, and
33 shall straightway glorify him. Little children, yet
a little while I am with you. Ye shall seek me:
and as I said unto the Jews, Whither I go, ye cannot
34 come; so now I say to you. A new commandment
I give unto you, That ye love one another; as I have
35 loved you, that ye also love one another. By this
shall all men know that ye are my disciples, if ye have
36 love one to another. Simon Peter said unto him,
Lord, whither goest thou? Jesus answered him,
Whither I go, thou canst not follow me now; but
37 thou shalt follow me afterwards. Peter said unto
him, Lord, why cannot I follow thee now? I will
38 lay down my life for thy sake. Jesus answered
him, Wilt thou lay down thy life for my sake?
Verily, verily, I say unto thee, The cock shall not
crow, till thou hast denied me thrice.

In this section, John as it were relieves the picture. He has been showing Jesus with His thought turned away altogether from Himself, and he will have to show Jesus continuing to concentrate mind and love upon the disciples, almost in something like forgetfulness of His own fate. Now, lest this should put Jesus too far off from humanity, the Evangelist reveals the trouble, the inward suffering, which Jesus endured as He remembered the traitor in the midst.

The subsequent conversation (to v. 38) follows naturally out of the circumstances, and may best be taken as part of the section.

18. **I speak not of you all.** That is, connecting with v. 17—"I know of one who will not do these things."

He that eateth bread with me. In the East this is held as a pledge of friendship and faithfulness. The reference is to Psalm 41. 9.

19. **Now I tell you.** Better, "henceforth," as in R.V. The meaning is that "henceforth" there is no more cause for reserve. Judas will not repent. And the prophecy, when fulfilled, would deepen the disciples' conviction of Jesus' divineness.

20. The connection of this verse with the rest is a little difficult to determine. In part, it clearly goes back to v. 16 (the idea of "sending" is common to both), and indicates that in the realisation of their oneness with Jesus—He being in His turn one with God—the disciples are to find their true greatness. The verse thus anticipates 16. 21–23. Its immediate connection with the subject of the betrayal may perhaps lie in the idea that this great mission of the disciples is

unaffected by the defection of one of the band. The relation between Jesus and His faithful followers stands sure.

21. The thought of the coming betrayal forces itself again to the uppermost place in Jesus' mind, and draws Him away from the topic to which in v. 20 He had turned.

troubled in spirit. A touch revealing the humanity of Jesus, His horror at the crime that was to be perpetrated by one of those closely associated with Him.

22. Matthew adds that the disciples doubted themselves, each one wondering whether he was to be the criminal (Matt. 26. 22).

23, 24. The company would be lying on their left sides, stretched slanting-wise from the table, so that the head of each would be close to the bosom of the one next him. Most of the pictures of the Last Supper give an entirely wrong impression of the scene.

one of his disciples, whom Jesus loved. See Introduction, pp. 3–8.

25. **He then lying,** etc. "Leaning back"—and so able to look into the face of Jesus.

26. **to whom I shall give a sop.** It is an Eastern custom for the host to take a choice morsel and present it to the favoured guest. The act may have been a final appeal to Judas.

Judas Iscariot, the son of Simon. Both father and son had of course the same surname. It should therefore be, as in R.V., "Judas, the son of Simon Iscariot."

The talk between John and Jesus cannot have been overheard by the others present, as is evident from v. 28.

27. **Satan entered into him.** Judas finally hardened himself to the traitorous deed. This is the only place in this Gospel in which the term "Satan" is used.

28, 29. Had the disciples known that Judas was the traitor, there might have been disturbance, if not actual violence. Hence the answer to John had, as stated, been given in undertones. And not even John understood that the moment had come.

30. It was most probably after the departure of Judas that the actual memorial rite was instituted. The Synoptics favour this view.

31, 32. The moment of trouble is past for Jesus, and once more He strikes the note of victory. Compare 12. 23, where the prospect of death had called forth similar words. Doubtless Jesus felt a sense of relief now that the traitor was gone.

The R.V. omits the first phrase in v. 32, but the meaning of the whole utterance remains unchanged. The Father is glorified because the Son accepts His mission once more, and the Son Himself is glorified in His obedience. It is as though Jesus, now that Judas had gone to commit his crime, saw everything in train for the sacrifice that was to consummate His work.

33. From the height of exaltation Jesus comes down to take a loving farewell. "Little children" is used only here, for in 21. 5 there is a different word. What Jesus had said to the Jews He now says to His disciples, but in how different a way! Here it is only a preface to His subsequent declarations that He is not really leaving them after all. In this verse begins that note of tender pity which rings through chapters 14–16.

34, 35. In these words Jesus returns to the idea of love as one of the distinguishing marks of His fellowship. It has been the thought of Judas' treachery that has drawn Him away from that topic (even when He had been speaking about it previously the thought of the traitor had intruded, v. 10), and now that He is free from this, He returns to the subject of love once more.

A new commandment. There was already a commandment to love one's neighbour as oneself. But Jesus gave to the obligation of love a much wider scope, and freed it from all restrictions.

36. Peter cannot let the statement in v. 33 pass. The reply of Jesus is indirect. He does not say whither He is going, but tells Peter that by and by he will follow. The reply covers much more than the mere truth that Peter will follow Jesus into the other world, and refers to the work and sufferings which Peter, like the Master, would undertake and endure.

37. Peter is still too impetuous to understand. He is ready for anything in his Master's cause. If it be some literal journey on which Jesus is going, why may not he go at His side?

38. The note of sorrow comes for an instant back into Jesus' voice. He knows Peter too well.

The cock shall not crow, etc. The cock-crowing was the third watch of the night.

According to Matthew (26. 35), Peter still protested, even after this solemn warning, that such a denial as Jesus foretold was quite an impossible thing. His self-confidence, and that of the other disciples, who join their assurances to Peter's, was unshaken.

John 14. 1–14.

THE UPPER ROOM: JESUS AND THE FATHER.

Let not your heart be troubled: ye believe in God,
2 believe also in me. In my Father's house are many
mansions: if it were not so, I would have told you.
3 I go to prepare a place for you. And if I go and
prepare a place for you, I will come again, and
receive you unto myself; that where I am, there ye
4 may be also. And whither I go ye know, and the
5 way ye know. Thomas saith unto him, Lord, we
know not whither thou goest; and how can we
6 know the way? Jesus saith unto him, I am the
way, the truth, and the life: no man cometh unto
7 the Father, but by me. If ye had known me, ye
should have known my Father also: and from
8 henceforth ye know him, and have seen him. Philip
saith unto him, Lord, shew us the Father, and it
9 sufficeth us. Jesus saith unto him, Have I been so
long time with you, and yet hast thou not known
me, Philip? he that hath seen me hath seen the
Father; and how sayest thou then, Shew us the
10 Father? Believest thou not that I am in the
Father, and the Father in me? the words that I
speak unto you I speak not of myself: but the
Father that dwelleth in me, he doeth the works.
11 Believe me that I am in the Father, and the Father
in me: or else believe me for the very works' sake.
12 Verily, verily, I say unto you, He that believeth on
me, the works that I do shall he do also; and greater
works than these shall he do; because I go unto my
13 Father. And whatsoever ye shall ask in my name,
that will I do, that the Father may be glorified in
14 the Son. If ye shall ask any thing in my name, I
will do it.

This fourteenth chapter, with the two following ones, gives a record of the sayings arising from the profound pity and love felt by Jesus for the disciples whom He was now to leave. As previously noted, it is on His disciples, not on Himself, that His thought is fixed; and as in the foregoing chapter He has been anxious to secure that the true spirit of love should possess them after He is gone, so now He turns Himself to the more direct task of strengthening them to bear the trial that lay ahead. The substance of His message through chapters 14–16 is that He is not really leaving them, that He will in living power be with them even after His death, able to succour them and give Himself to them just as when He was with them in bodily form. The phase of this idea embodied in the present section is this. Through the return of Jesus to the Father, the ministry of Jesus will become more powerful, since all restrictions of place and time will be removed. The essential oneness between Himself and God will become in a manner more strongly operative for the disciples' good.

1. **Let not your heart be troubled.** It was but natural that the disciples should be distressed by the knowledge, just imparted, that one of their number was to betray the Master, and one to deny.

ye believe in God. Or "believe," imperative. In either case, the meaning is the same—that faith in God should lead to faith in Jesus as the revelation of Him.

2. The verse is usually taken as referring to the heavenly life beyond, and of course it has this application. But the more important meaning is

that the stage of communion with the divine life at which the disciples had hitherto been living was but a preliminary to another. There was an experience of union with God in Christ before them which was as much a "mansion" in the "Father's house" as this experience of human fellowship with Jesus had been. By His return to God, Jesus was going to "prepare" this place—to make this experience possible.

3. The necessary consequence was that in some way Jesus would come back and unite His disciples with Himself. How this was to be is more fully explained in the next section (vv. 15–24).

4. They should have understood all this before. So in v. 2 Jesus has said that if it had not been so, He would have told them. It ought to have seemed the natural thing to them, and to have needed no assurance or proof.

5. The disciples, Thomas being this time spokesman, show that they are not able to relate together all the great ideas which Jesus has brought before them, now and on previous occasions.

6. This verse embodies some of the great ideas of the Gospel.

I am the way, etc. Jesus is the Way, inasmuch as to be one with Him is to be one with God. He is the Truth, inasmuch as He sets the life which is united with Him on to the true and divinely ordained line (see 1. 14). He is the Life, inasmuch as He makes man partaker of the divine life that is in Him. And it is to be noted that Jesus *is* these things—does not merely give reliable teaching about them. Actual oneness with Him,

therefore, is the condition of finding all these things in Him.

7. A large "if." "If ye had apprehended Me," gives the idea. They had known without apprehending, seen without perceiving.

8, 9. Philip wishes for an outward manifestation of the Father which the eye of flesh could see. Nothing could more emphatically reveal the distance at which the thought of the disciples still remained from that of Jesus, even after all their intercourse with Him. Jesus, in reply, can but reiterate the declaration of oneness with God which we have so often heard Him make.

so long time with you. Almost a gentle touch of satire—at least of surprise mingled with regret.

10, 11. An emphatic repetition of the claim to oneness with God, with added mention of the words and works in which some of the evidence can be found. Jesus, as it were, goes over the elementary alphabet of the thing with this dull pupil.

12. Jesus escapes from the bewilderments of the immediate questioning to the larger conception with which He is seeking to comfort the disciples' hearts. The ministry of His disciples—which will be His own ministry in them—will continue and increase through that very departure of His which is paining them.

greater works. Not necessarily referring to any miraculous works, but to the marvellous extension of the influence of the Gospel through all time.

because I go unto my Father. The Christ who was no longer in the flesh would, through that

very deliverance from things local and earthly, supply all the greater impulse and power to His own.

13, 14. Another promise concerning the larger benefits that would result from the going away of Jesus, and the power with which the disciples would be endowed. They would be mighty in prayer.

in my name. That is, in the spirit of Jesus, and under the inspiration of His mind and heart.

that will I do, etc. Jesus Himself will give effect to the petitions of His disciples; and it is thus through Him that God will work His will.

John 14. 15–24.

THE UPPER ROOM: JESUS FORETELLS THE COMING OF THE SPIRIT.

15 If ye love me, keep my commandments. And I will
16 pray the Father, and he shall give you another
Comforter, that he may abide with you for ever;
17 even the Spirit of truth; whom the world cannot
receive, because it seeth him not, neither knoweth
him: but ye know him; for he dwelleth with you,
18 and shall be in you. I will not leave you comfortless:
19 I will come to you. Yet a little while, and the world
seeth me no more; but ye see me: because I live,
20 ye shall live also. At that day ye shall know that I
21 am in my Father, and ye in me, and I in you. He
that hath my commandments, and keepeth them,
he it is that loveth me: and he that loveth me shall
be loved of my Father, and I will love him, and will
22 manifest myself to him. Judas saith unto him, not

Iscariot, Lord, how is it that thou wilt manifest
23 thyself unto us, and not unto the world? Jesus
answered and said unto him, If a man love me, he
will keep my words: and my Father will love him,
and we will come unto him, and make our abode
24 with him. He that loveth me not keepeth not my
sayings: and the word which ye hear is not mine,
but the Father's which sent me.

This section is inspired by the same main idea as the last. Still desiring to impress upon His disciples the truth that He will, after His death, be with them in as true a sense as ever, Jesus speaks of the coming of that Spirit which is really (v. 18) to be His own continued life.

15–17. Putting the idea in as simple a form as possible (since the listeners have been unable to comprehend that profounder idea which He has just been expounding, the idea that through death His influence for them and in them would be all the greater), Jesus now makes the direct assertion that another Presence will be sent to take the place of His own bodily presence withdrawn.

If ye love me, etc. Only on the condition of love and its resultant obedience ("ye will keep," as in R.V., instead of the imperative "keep," leaves the meaning unchanged) can this Presence be realised. The world, not fulfilling the conditions, cannot know the Spirit (v. 17).

another Comforter. The word rather means "Advocate." In this instance, however, the idea is that of the effect of the Spirit's ministry upon the disciples, and the Spirit is therefore viewed as the "Advocate," or representative, of Jesus to the hearts of men. This is in harmony with the trend of the whole passage.

for ever. In contrast with the temporary abiding of Jesus with them in human form.

18. Yet this Spirit is really to be Jesus Himself, for He is not going to leave them. Jesus is above all things anxious that this shall be understood.

19. **because I live,** etc. It was because Jesus did not die, spite of the superficial appearance, that the disciples would live in a spiritual sense and in fulness of spiritual experience. Jesus is really emphasising once again the truth that He is not going from them. "Whatever life, in the best sense, you know, you will know only because I Myself am living in you." That identification of the disciples with Jesus in which alone true life could be found, would still be possible.

20. Here Jesus returns upon the previous talk, repeating the conception of vv. 9–11.

21. A recapitulation of what has just been said —only now Jesus speaks of Himself as coming to the disciples instead of the coming of the Spirit. The obedience springing from love will secure the continued presence and manifestation of Jesus.

22. **Judas.** Called Lebbaeus or Thaddaeus (see Matt. 10. 3 and Mark 3. 18).

The question implies that Judas, in common doubtless with the others, was looking for a public manifestation of Jesus as the Messiah, and could not understand why it was withheld.

23. Jesus first of all, instead of replying, repeats what He has just said, thus endeavouring to drive the mind of the questioner to a more spiritual point of view. If Judas pondered these things and com-

prehended them, he would see why such a manifestation as he looked for was impossible.

24. The more direct reply is given in these words. The world, which did not obey, could not receive the manifestation of Jesus.

John 14. 25–31.

THE UPPER ROOM: REPETITION OF SOME OF THE PREVIOUS IDEAS.

25 These things have I spoken unto you, being yet
26 present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said
27 unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be
28 afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father:
29 for my Father is greater than I. And now I have told you before it come to pass, that, when it is
30 come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world
31 cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

At the close of this section of the conversation, Jesus repeats, as if for greater impression and surer remembrance, some of the things He has already said.

25, 26. First of all, He recurs to the coming of the Spirit—doubtless in order that the disciples might keep expectant and open minds. They might not yet understand all these things, but if they yielded to that Spirit which was to be the continued presence of Jesus, all would become clear.

the Holy Ghost. Or, "the Holy Spirit." It has been implied in previous references that the Spirit was to be a Spirit of holiness. The Spirit's coming was to be conditional on moral qualities in the disciples (v. 15), and it would, coming from the Father, be productive of holiness in the hearts of men.

in my name. As the representative of Jesus.

27. Here Jesus returns to the matter of the disciples' inner rest, which He has spoken of in v. 1. To speak peace was a customary Eastern salutation, but the saying of Jesus goes much further. He actually *gives* His peace. Of course an inward condition can only be transferred by the actual moral and spiritual union of him who is to receive it with him from whom it is to be transferred. Jesus, therefore, has again in mind the absolute oneness which should subsist between His disciples and Himself.

my peace I give. The peace which in His oneness with God He Himself enjoys.

28. Here Jesus returns to the idea that through His departure His ministry and His power would be increased.

If ye loved me, etc. Some slight reproach and disappointment is implied. Of course the disciples loved the Master, but not with a love

which enabled them to understand His heart and mind.

my Father is greater than I. The subordination of the Son to the Father has always been a cardinal point of Christian doctrine. Since the Father was greater than the Son, there would, in the closer union between them which would follow upon Jesus' death, be more of the Father's eternal power at the disposal, if it may be so put, of the Son.

29. Compare 13. 19. When the disciples had entered into the experience of what the departed, and yet present Jesus could do, they would remember His word, and the experience would prove how true the word had been.

30, 31. **Hereafter I will not talk much with you.** The time for speech was gone by. The last conflict had now to be faced ("for the prince of this world cometh").

But that the world may know, etc. The "prince of this world" had nothing in Jesus. All he had to do was to show, by his very assault on Jesus, and through the way in which Jesus met it, how entirely devoted Jesus was to His Father's will.

Arise, let us go hence. It is frequently assumed that at this point Jesus and His disciples left the upper room. It is probable, however, that, after the motion towards leaving, the conversation was resumed; and the words of 18. 1 seem to indicate that this was so. Preferably, therefore, the chapters 15–17 are taken as also belonging to the discourse in the upper room.

John 15. 1–11.

THE UPPER ROOM: THE VINE AND THE BRANCHES.

I am the true vine, and my Father is the husband-
2 man. Every branch in me that beareth not fruit
he taketh away: and every branch that beareth
fruit, he purgeth it, that it may bring forth more
3 fruit. Now ye are clean through the word which
4 I have spoken unto you. Abide in me, and I in
you. As the branch cannot bear fruit of itself,
except it abide in the vine; no more can ye, except
5 ye abide in me. I am the vine, ye are the branches:
He that abideth in me, and I in him, the same
bringeth forth much fruit: for without me ye can
6 do nothing. If a man abide not in me, he is cast
forth as a branch, and is withered; and men gather
them, and cast them into the fire, and they are
7 burned. If ye abide in me, and my words abide in
you, ye shall ask what ye will, and it shall be done
8 unto you. Herein is my Father glorified, that ye
9 bear much fruit; so shall ye be my disciples. As
the Father hath loved me, so have I loved you:
10 continue ye in my love. If ye keep my command-
ments, ye shall abide in my love; even as I have kept
my Father's commandments, and abide in his
11 love. These things have I spoken unto you, that
my joy might remain in you, and that your joy
might be full.

Still pursuing the purpose of showing how under the shadow of death Jesus kept His thoughts fixed, not upon Himself, but upon His disciples, John now sets down the allegory of the vine and the branches. In this allegory Jesus

insists again upon the conception of a union, subsequent to His departure, between His followers and Himself, thus bringing forward again the essential idea of 14. 15–24, the idea of His continued life with His own. In the present section, however, oneness with Jesus is looked upon from the standpoint of duty rather than from that of privilege; and the disciples are told that only as they enter into this oneness can they be true.

1. **the true vine.** That is, the "perfect" vine, the ideal Source of life. The vine is frequently used in the Old Testament as the symbol of the chosen people of God, and the figure would have no novelty to Jesus' hearers. See specially Isa. 5. 1–7 and Jer. 2. 21. In adopting the metaphor, however, Jesus changes it somewhat. It is He, not the disciples, whom the symbol now covers. It is as though He meant to indicate that the part of the vine was too great a part for the disciples to play: they would not be able to repay God's cultivation. So they had to be merely the branches, Jesus Himself being the vine; and they had but to receive their life from Him.

2. Both a warning and a promise. They could only keep their place in the kingdom if they proved themselves, through their union with Jesus, spiritually fruitful; and, in so far as they realised that union and bore fruit, they might look for a still further growth in fruitfulness through the discipline they would undergo.

purgeth. Better, as in R.V., "cleanseth," thus making the connection with the following verse.

3. Compare 13. 10. Here, as there, it does not

mean that the cleansing process was complete, but that it was genuinely begun. The process described in the second part of v. 2 was going on in the disciples; and Jesus sees it as it were ideally finished.

4. This verse embodies the great idea of the true believer's identification of himself with Christ —the idea which in so many ways the Fourth Gospel expounds. As stated here, it is simplicity itself; and in this allegorical form would be grasped by many who might be baffled by some of the other sayings of Jesus.

6. A repetition, for the sake of emphasis and greater impression.

7. Perhaps recalling that the topic of prayer has already been mentioned in the conversation (14. 13, 14), Jesus alludes to it again, declaring that this abiding in Him is the condition of prayer that prevails. The principle is entirely reasonable. Oneness with Jesus means a oneness of will and desire; and therefore, as a natural consequence, they who abide in Jesus will ask for nothing that must be refused.

8. The thought that through His relation to His disciples, and through their acceptance of it and their right self-adjustment to it, the will of God is being worked out, is never absent from Jesus' mind. That God was being glorified was the master-idea within Him.

9, 10. Jesus now drops the metaphor, but still insists upon the same idea. The disciples are to abide in Jesus, and it is only, He goes on to remind them, through obedience that they can do so. He adds the further element, which deepens and enlarges the idea, that this relationship between

Himself and the disciples, to which He is summoning them, is the same relation as that which subsists between Himself and the Father. This has already been suggested in previous passages (for instance, 6. 57), and is afterwards spoken of by Jesus in His supplication to the Father (17. 23).

continue ye in my love. The connection of the whole is better preserved by translating, as in R.V., "abide ye." Certainly the same word should be employed in v. 9 and v. 10.

11. It is noteworthy that Jesus should be able, with the Cross so near, to speak of His joy. It is a greater thing even than the "peace" of which He has spoken in 14. 27—a more positive and bounding thing. The context shows that His joy came to Him through His obedience to the Father's will and His consequent abiding in His Father's love. Similarly, His disciples, if they kept His commandments, and abode in His love, would feel Jesus' joyful heart-throb. For it was *His* joy they were to possess.

John 15. 12-17.

THE UPPER ROOM: LOVE TO BE AMONG THE DISCIPLES, AFTER THE EXAMPLE OF JESUS HIMSELF.

12 This is my commandment, That ye love one an-
13 other, as I have loved you. Greater love hath no
man than this, that a man lay down his life for his
14 friends. Ye are my friends, if ye do whatsoever I
15 command you. Henceforth I call you not servants;
for the servant knoweth not what his lord doeth:
but I have called you friends; for all things that I

have heard of my Father I have made known unto
16 you. Ye have not chosen me, but I have chosen
you, and ordained you, that ye should go and bring
forth fruit, and that your fruit should remain: that
whatsoever ye shall ask of the Father in my name, he
17 may give it you. These things I command you, that
ye love one another.

At this point Jesus goes back to the idea with which nearly the whole of chapter 13 was occupied, the idea of love among those whom He was going to leave behind. Indeed, as we shall presently see, the recapitulation goes further than this; for, having spoken of this matter of brotherly love, Jesus takes the same step of thought as before (although the parenthetical section vv. 18–25 here intervenes), and goes on to speak of the coming of the Spirit. His mind is, as previously observed, moving ceaselessly to and fro between the desire that the right spirit shall dwell in His followers after He is gone, and the desire to comfort them for their loss.

Here, as in the previous treatment, Jesus urges His own love as the pattern to which the disciples are to conform. Now, however, it is His love as shown in His death—a greater love than that which prompted the washing of His followers' feet—to which He points.

12, 13. **as I have loved you.** Probably they did not know, even yet, how He had loved them, nor to what His love was going to lead. At any rate, they did not realise it. That Jesus was thinking of His death is obvious from v. 13. His words are very likely an allusion to Peter's remark in 13. 37. Jesus would do for Peter what Peter had too rashly declared himself ready to do for Jesus.

14. This, with vv. 15 and 16, is a parenthesis, to the utterance of which Jesus is led by the occurrence of the word "friends."

15. Compare 13. 13. Although Jesus is Master and Lord, yet He is anxious that the relation between His disciples and Himself shall not be one of merely blind submission. He has sought to introduce them to an understanding of His secret heart and mind—which are the heart and mind of the Father. Discipleship may have to begin with blind submission not seldom, but it should not stop at that stage.

16. There is superficially, though not really, a slight inconsistency between this verse and the last. Jesus does not call the disciples servants, and yet He is anxious to impress upon them that only because He has chosen them are they in their present position. The authority is His. The true emphasis, however, falls upon the *purpose* of the "choosing"—"that ye should go and bring forth fruit," etc. Jesus has held them so truly His friends that He has selected them for the lofty destiny these phrases reveal.

17. Here Jesus returns to the commandment He wishes to write upon the disciples' memories.

John 15. 18–25.

THE UPPER ROOM: THE DISCIPLES AND THE WORLD.

18 If the world hate you, ye know that it hated me
19 before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world,

20 therefore the world hateth you. Remember the
word that I said unto you, The servant is not greater
than his lord. If they have persecuted me, they
will also persecute you ; if they have kept my saying,
21 they will keep yours also. But all these things
will they do unto you for my name's sake, because
22 they know not him that sent me. If I had not
come and spoken unto them, they had not had sin :
23 but now they have no cloke for their sin. He that
24 hateth me hateth my Father also. If I had not
done among them the works which none other man
did, they had not had sin : but now have they both
25 seen and hated both me and my Father. But this
cometh to pass, that the word might be fulfilled
that is written in their law, *They hated me without a cause.*

This section makes, as stated just now, a parenthesis between the renewed reiteration of the commandment of love and that of the coming of the Comforter. The vision of the band of loving disciples linked together by the chains of love has called up also a vision of the hostile world through which that band will have to take its way. And so Jesus seeks to hearten the disciples against the hatred of the world, to lift them above it, by reminding them that their experience of the world's hostility will but copy His own.

18, 19. **the world.** Meaning the whole body of unspiritual ideals — materialistic, pleasure-dominated, and sinful—and all who live by them. The idea of this kingdom of low ideals, in antithesis to the kingdom of spiritual ideals, is frequent in John's First Epistle. Indeed, 1 John 3. 13 seems like a definite reminiscence of this conversation.

The union between the disciples and Jesus would make the disciples of so distinctive a spiritual quality that the "world" could not but hate them.

20. **Remember the word,** etc. See 13. 16. Here, however, the application is different. In the previous instance, the inference was that the disciples must not deem themselves too great for lowly service—here, that they must be willing to suffer, as their Master suffered.

21. **all these things.** An elliptical construction, but the reference is clearly to the persecuting spoken of in v. 20.

for my name's sake. Recognising Jesus in the disciples.

because they know not him that sent me. The persecutors will recognise Jesus in His followers, but they will not recognise God and God's authority either in Jesus or in His followers. They will recognise just enough to make them hate and persecute, but not enough to make them submit.

22. The thought of Jesus passes to a slightly different line. These men, who have never "known" or recognised the divineness in Jesus, are without excuse. For, as Jesus has repeatedly claimed, the revelation in Him was so clear that only wilful blindness could fail to see.

23. A repetition of v. 22. To hate Jesus is to have no eye for God.

24. **the works which none other man did.** Jesus frequently passes from the evidential value of what He is to the evidential value of what He does—though always with the implication of a descent. If the unbelievers are unable to appre-

ciate the majesty of His holiness, the witness of His works is at least clear and tangible. Even the morally blinded or half-blinded ought to admit that.

For a similar transition to the evidential worth of "works" see 10. 38 and 14. 11.

25. See Psalms 35. 19 and 69. 4.

John 15. 26–16. 15.

THE UPPER ROOM: JESUS AGAIN FORETELLS THE COMING OF THE SPIRIT.

26 But when the Comforter is come, whom I will send
unto you from the Father, even the Spirit of truth,
which proceedeth from the Father, he shall testify
27 of me: And ye also shall bear witness, because ye
1 have been with me from the beginning. These
things have I spoken unto you, that ye should not
2 be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever
killeth you will think that he doeth God service.
3 And these things will they do unto you, because
4 they have not known the Father, nor me. But
these things have I told you, that when the time
shall come, ye may remember that I told you of
them. And these things I said not unto you at the
5 beginning, because I was with you. But now I go
my way to him that sent me; and none of you
6 asketh me, Whither goest thou? But because I
have said these things unto you, sorrow hath filled
7 your heart. Nevertheless I tell you the truth; It
is expedient for you that I go away: for if I go not
away, the Comforter will not come unto you; but
8 if I depart, I will send him unto you. And when

he is come, he will reprove the world of sin, and of
9 righteousness, and of judgment: Of sin, because
10 they believe not on me; Of righteousness, because
11 I go to my Father, and ye see me no more; Of
judgment, because the prince of this world is judged.
12 I have yet many things to say unto you, but ye
13 cannot bear them now. Howbeit when he, the Spirit
of truth, is come, he will guide you into all truth:
for he shall not speak of himself; but whatsoever
he shall hear, that shall he speak: and he will
14 shew you things to come. He shall glorify me:
for he shall receive of mine, and shall shew it unto
15 you. All things that the Father hath are mine:
therefore said I, that he shall take of mine, and shall
shew it unto you.

It was previously noted that Jesus is now making the same movement of thought as before. Just as He has already passed from the idea of the love which He would have existing among His followers after His death (chap. 13) to the idea of the coming of the Spirit (14. 15–26), so now He passes from the exhortation to love contained in 15. 12–17 to a further prophecy of the Spirit's advent. There has been in this instance a parenthetical utterance concerning the relation of the disciples to the world, but the main movement of thought is the same.

There is, in this presentation of it, an added element in the idea of the Spirit's coming. The Spirit is still looked upon, as before, as being the continued life and presence of Jesus Himself; but there is the additional idea that the Spirit will bring the vindication of Jesus against the unbelief of men (16. 8–11). In the main, however, notwithstanding such slight modifications or additions

as these (just as in the allegory of the vine the realisation of the continued life of Jesus was looked at from the standpoint of duty rather than of privilege), the thought of Jesus is occupied with the two main ideas of the whole discourse—the idea of the spirit the disciples should show, and the idea that He Himself would be with them still.

26. **the Comforter.** Or, "Advocate." See on 14. 17.

whom I will send. "I" is emphatic. Jesus insists at every opportunity upon the truth that the Spirit is His own continued influence.

he shall testify of me. The thought of the world's hatred of Him is still lingering in the mind of Jesus, although He is passing on to another topic. Hence this phrase. Hence also the assertion that the Spirit will vindicate Jesus, which we shall presently come upon in vv. 8–11.

27. **And ye also shall bear witness,** etc. The disciples, having known the historical Jesus, would find the true manifestations of the Spirit to be in entire harmony with that knowledge. One may deduce the inference that nothing claiming to be the work of the Spirit is really so unless it reveals that harmony. The historical Christ is the basis and the test.

1. **These things.** Referring, in this instance, not to the discourse as a whole, but specially to the matter just now in hand. Whatever might happen to the disciples, however they might grieve for Jesus' loss, and whatever suffering might come upon them (v. 2), they would be kept from utter bewilderment and failure if they remembered Jesus' words.

be offended. Better, as in R.V., "made to stumble"—in the path of discipleship.

2, 3. The history of the Church has proved this on a large scale. Much persecution has been in the name of God Himself. But this has only been possible because (v. 3) the character of God and Christ has been wrongly apprehended.

4. **And these things I said not unto you,** etc. It had not been necessary at first to guard the disciples against the sadness of parting. Yet Jesus had often foretold His death, although not entering upon the subject, and upon its relation to the spiritual future of His followers, with fulness.

5, 6. **and none of you asketh me,** etc. But see 13. 36, where Peter has put precisely this question. It had, however, been out of all relation to the real position. Peter had had no conception of that "going to the Father" of which Jesus was full; and consequently only sorrow had entered into his heart and that of his companions. Had they understood, they would have rejoiced (14. 28).

7. **It is expedient,** etc. This coming of the Spirit to take the place of the visible Lord was not a matter of making the best of things, a more or less satisfactory compensation. It was really to the spiritual advantage of the disciples; and it was a loftier experience to which they would be introduced.

8. **reprove.** Better, as in margin, "convince," or as in R.V., "convict."

9. **Of sin.** The manifest results of the Spirit's ministry would be a decisive proof that in rejecting Jesus, whose ministry the Spirit perpetuated, the world had committed sin.

10. **Of righteousness.** Similarly, the results of the Spirit's ministry would all be in the direction of holiness, and the world would be compelled to admit the fact.

11. **Of judgment.** The fruits of the Spirit would stand as the condemnation of the spirit of the world, and would mark the latter's defeat.

12–14. **many things.** All that Jesus had said to His disciples was but a beginning. The future reign of the Spirit was to be a time, not only of repetition, but of enlargement and development. Fuller vision of all the spiritual ideals for which Jesus stood (and, of course, since nowhere in this discourse is a merely intellectual advance looked upon as the principal thing, fuller power to realise them) would be the note of the Spirit's reign.

ye cannot bear them now. Not, "ye cannot understand." The disciples were not yet at the point of spiritual growth at which they could endure the vision of the highest spiritual ideals. Again, it is not the intellectual side of things on which the emphasis falls.

he shall not speak of himself. Once more, insistence on the truth that Jesus and the Spirit are one. V. 14 yet again insists on the oneness of the Spirit's ministry with that of Jesus Himself.

15. As the Spirit possesses the things of Jesus (v. 14), so Jesus possesses the things of the Father, and thus the uniting chain runs through the Three in One.

John 16. 16–24.

THE UPPER ROOM: JESUS GOING AND RETURNING.

16 A little while, and ye shall not see me: and again, a
little while, and ye shall see me, because I go to the
17 Father. Then said some of his disciples among
themselves, What is this that he saith unto us, A
little while, and ye shall not see me: and again, a
little while, and ye shall see me: and, Because I go
18 to the Father? They said therefore, What is this
that he saith, A little while? we cannot tell what
19 he saith. Now Jesus knew that they were desirous
to ask him, and said unto them, Do ye enquire
among yourselves of that I said, A little while, and
ye shall not see me: and again, a little while, and ye
20 shall see me? Verily, verily, I say unto you, That
ye shall weep and lament, but the world shall rejoice:
and ye shall be sorrowful, but your sorrow shall be
21 turned into joy. A woman when she is in travail
hath sorrow, because her hour is come: but as soon
as she is delivered of the child, she remembereth no
more the anguish, for joy that a man is born into
22 the world. And ye now therefore have sorrow: but
I will see you again, and your heart shall rejoice,
23 and your joy no man taketh from you. And in
that day ye shall ask me nothing. Verily, verily,
I say unto you, Whatsoever ye shall ask the Father
24 in my name, he will give it you. Hitherto have
ye asked nothing in my name: ask, and ye shall
receive, that your joy may be full.

In this section Jesus puts in still another way—without actual metaphor, and yet without making an explicit declaration that it is to death He is

referring—the truth that He is about to leave His disciples, and to return to them again. He is preparing, by His adoption of most literal language, for that explicit declaration, which He has avoided hitherto, since the disciples were not ready to endure it. See on vv. 17, 18, and on the following section.

16. The first "little while" refers, of course, to the impending death on the Cross. The second "little while" refers to that spiritual coming of Jesus whereof He has been speaking, and which would be made possible by His return to God.

17, 18. The disciples had not yet grasped what was indicated by this "going away" of which their Master was speaking. Peter, for instance, had taken it to be something in the nature of a literal journey (13. 37). And if the thought of death had occurred to them, as in view of previous predictions of Jesus it well might do, they had not let it take hold. And the whole thing was further complicated for them by the recurring reference to "going to the Father." What could this mean? It might throw doubt upon the simpler solutions as to "going away" (the solution of a journey, etc.), but it did not, for the disciples, bring its own solution.

19. Jesus, desiring to lead up to the definite statement that it is of death He has all through been speaking, takes the initiative of the discussion. The disciples were perhaps afraid of asking for further explanations.

20. This is a further preparation. Death is not mentioned, but the foretold incidents—the sorrow of the disciples, and the joy of the hostile world—

are such as the death of Jesus might be expected to produce.

21–22. Yet further preparation. Jesus now adds, however, the comforting statement that He will see them again. Joined to the statement in v. 16 that the disciples would see Him, it foretells a resumption of that mutual companionship—the give and take of fellowship, so to say—which was soon to be closed in its present form.

23. **Ye shall ask me nothing.** That is, ye shall have no more puzzling questions to put. In that renewed spiritual fellowship all inquiries would be answered, all longings satisfied. This experience of course still waits for realisation, since men do not pass into the fulness of spiritual fellowship that is open to them.

Whatsoever ye shall ask, etc. "Ask" here is a different word. Jesus is returning in this phrase to the idea of effectual prayer, as resulting from real spiritual fellowship with Him. See 14. 14, and 15. 16.

24. **Hitherto have ye asked nothing,** etc. They had not yet understood the greatness of the privileges given to them through their communion with Jesus. The fact of His physical presence, while a needful beginning of the larger experience, had in a manner been a barrier. The spiritual union which after He was gone would be more easily possible to them, would lead them into a realisation of their privilege, and so to a "fulfilling" of their joy.

John 16. 25–33.

THE UPPER ROOM: THE EXPLICIT DECLARATION.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly
26 of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the
27 Father for you: For the Father himself loveth you, because ye have loved me, and have believed
28 that I came out from God. I came forth from the Father, and am come into the world: again, I leave
29 the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and
30 speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou
31 camest forth from God. Jesus answered them, Do
32 ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am
33 not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

At last Jesus makes the definite and categorical declaration (v. 28) that He is about to leave the world. And at last the disciples understand. It may seem strange that their bewilderment and uncertainty had endured so long; but, notwithstanding the many prophecies of His decease which Jesus had given, and notwithstanding the hints which had throughout this conversation

been repeatedly thrown out, they had not realised that the end was so near. That it would come some time, they may have felt sure. But the imminence of the crisis was hidden from their eyes.

The declaration has been withheld hitherto—there has been only the preparation for it, the leading up to it—because the disciples were not fitted for it. All this that Jesus had been trying to make them understand—the going to the Father, the continuance of His life in the Father and in the Spirit that was to come—they had not grasped; and without a grasp upon all this, the idea of death would come upon them with too paralysing effect. What Jesus desired was that together with the realisation of His impending death, they should have a realisation of what was to be beyond His death; and it is to this that He has been seeking to bring them. Now, however, the definite declaration can no longer be delayed.

25. **These things.** Referring now to the discourse in its bearing upon His impending departure.

in proverbs. Or, "in parables." The word embraces any utterance which requires further utterance fully to elucidate it.

the time cometh, etc. In one sense Jesus is just on the point of speaking plainly. But the phrase "of the Father" indicates that this particular sentence looks on to the time when under the ministry of the Spirit the disciples should be sufficiently enlightened to understand mysteries hidden now. For it is not precisely of the Father, but of His death, that the immediate statement of Jesus is going to tell.

26, 27. This also shows that it is of the time of

fuller spiritual life that Jesus is thinking in v. 25. The point of the verse is that by and by the disciples will realise the entire oneness of Jesus with God, and consequently (although the Son always remains the Mediator) they will not think of Him as persuading a reluctant God.

28. This verse gives the explicit declaration that all through Jesus has had death in mind. There could be no mistake as to what was meant by "I leave the world." Even now, however, Jesus couples with the declaration the other declaration, that He came from God and returns to God.

29, 30. The disciples understand at last. And yet they do not fully understand; for the fulness of meaning implied in the phrase "I go to the Father" had received no further elucidation, and this would be hidden from them still. But, passing this by, they seize upon the one clear point. Delivered from mystery, they can believe —a curious sidelight on human nature. They are impressed by the fact that Jesus can thus foretell the end ("Now are we sure that thou knowest all things," v. 30), and, although the "going to God" is still put aside in their thought, they can take Jesus without hesitation as having "come from God." That is, not in the full sense of the words, but in the sense of being a Teacher of the truth. The fact that the words of the disciples almost have a ring of relief in them, spite of the prediction of death which has been at last understood, serves to show how heavily the oppression of mystery had lain upon the disciples' minds during the whole talk.

31, 32. A touch of sadness is in Jesus' tone.

He knows that this "belief" of the disciples (the belief based on the supposed dissipation of mystery) will not take them very far. For the fulfilment of the prediction, see Matthew 26. 56. And yet the old comfort recurs once again—the thought that "the Father is with me."

33. **These things.** Referring now to the whole discourse—not only in its bearing upon His death, but in every detail of it. It has all been uttered in order that the disciples might be at rest.

In the world ye shall have tribulation, etc. There could be no promise of escape from this. But because Jesus had overcome, the disciples too were to overcome. And this could only be through their inward union with Him—since only thus could He make His victory theirs. And so the discourse ends upon the note which has been repeatedly struck as it went on—struck, indeed, repeatedly through the whole Gospel—the note of absolute identification between the disciple and his Lord. "In Him" they might have peace.

John 17.

THE UPPER ROOM: THE INTERCESSORY PRAYER OF JESUS.

This chapter contains the intercessory, or high-priestly, prayer of Jesus. In it we have the most marvellous outpouring of the Master's heart that the New Testament records. It is full of tender yearning over the disciples, breathing the loftiest desires for them: it reveals the intensity of Jesus' own consecration to His mission and His devotion

to His Father's glory: and at the same time it testifies to the profound intimacy, the relation of entire harmony, between the Father and the Son, and to the repose which the heart of Jesus found in lying back upon the heart of God. Perhaps one of the most curious examples of criticism is found in Bretschneider's remark, that this prayer is "cold, dogmatic, metaphysical." The judgment of the sympathetic student who brings to the reading of this chapter any spiritual insight and any understanding of the fundamental conceptions of Jesus as the Fourth Gospel delivers them, will surely be to a precisely opposite effect. The whole prayer pulses with love and life.

The prayer—especially in the second and third divisions of it—centres upon the conception which, as we have seen, is the main conception of the Fourth Gospel, the conception of Jesus as the Author and Source of actual life to men. The object of the supplication is that the experience of the disciples, and of all subsequent generations of believers, may be raised to this level, and that all may be "one" in the possession of this divine life which the Son receives from the Father and hands on to His followers. So that when, later on, John declares the purpose of his book to be "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name," he does but make his own the object which in this prayer Jesus Himself reveals as being His heart's desire.

For convenience, the usual divisions of the prayer may be adopted. First, Jesus' prayer for Himself (vv. 1–5). Second, Jesus' prayer for His disciples (vv. 6–19). Third, Jesus' prayer

for subsequent believers, or the Church (vv. 20–24). Fourth, a final confidential utterance from the Son to the Father (vv. 25, 26).

(A) 1–5. Jesus' Prayer for Himself.

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify
2 thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou
3 hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus
4 Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which
5 thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

1. **the hour is come,** etc. Compare 12. 23. This "glorifying" of the Son was a repeated process, a process carried through whenever the Son made a renewed acceptance of His mission even unto death. The Son's glory and honour lay in this surrender to the Father's will. This request is equivalent to a fresh laying of Himself upon the altar of sacrifice on Jesus' part. "Let Me have the glory of performing Thy will unto the end."

that thy Son also may glorify thee. By accepting the glory of submission, Jesus gave back to the Father the glory of seeing His purpose fulfilled. See 13. 31, 32.

2. **as.** Meaning that the prayer in v. 1 is in harmony with the purpose for which the Father has sent the Son. Only by this "glorifying" could the "eternal life" be given.

eternal life. Here we come upon the first mention in this prayer of its dominating idea—the idea of "life" given to men from Jesus, its Source. It is the great idea of this Gospel, and, while running all through its chapters, has been specially insisted on and expounded in chapters 5. 1 to 10. 18, as we have seen. The whole prayer can only be understood as this idea is borne in mind through the study of it, and as it is remembered that by this conception Jesus' own mind was possessed.

to as many as thou hast given him. See on 6. 39, 44, 45.

3. **that they might know.** The word "know" must be taken in its full signification. Like "believe," the other great word which describes the adjustment of man's personality to Jesus, it goes far beyond any intellectual process. Since it is actual "life" that is given in the Son, man's adjustment to Jesus must be that of self-identification with Him, and through Him, with God; and it is thus that "know" must be understood.

Jesus Christ. The only instance in which Jesus applies the title "Christ" to Himself. It has been suggested by some who think it unlikely that on this single occasion Jesus should have done so, that the Evangelist puts upon Jesus' lips the designation which had later on become customary.

4, 5. Jesus looks back on what has been, and forward upon what was to be. His work is done (although the Cross had not yet been endured, Jesus in His perfect submission feels that it lies, as it were, already in the past), and before Him is the return to that relation with the Father wherein

in eternity He had stood. It is not to be inferred from the fact of Jesus praying for this that He had any doubt about it. His utterance is rather a peaceful acceptance of the situation—a soliloquy of His own soul.

(B) 6–19. Jesus' Prayer for the Disciples.

6 I have manifested thy name unto the men which thou
gavest me out of the world: thine they were, and
thou gavest them me; and they have kept thy word.
7 Now they have known that all things whatsoever
8 thou hast given me are of thee. For I have given
unto them the words which thou gavest me; and
they have received them, and have known surely
that I came out from thee, and they have believed
9 that thou didst send me. I pray for them: I pray
not for the world, but for them which thou hast
10 given me; for they are thine. And all mine are
thine, and thine are mine; and I am glorified in
11 them. And now I am no more in the world, but
these are in the world, and I come to thee. Holy
Father, keep through thine own name those whom
thou hast given me, that they may be one, as we
12 are. While I was with them in the world, I kept
them in thy name: those that thou gavest me
I have kept, and none of them is lost, but the son of
perdition; that the scripture might be fulfilled.
13 And now come I to thee; and these things I speak
in the world, that they might have my joy fulfilled
14 in themselves. I have given them thy word; and
the world hath hated them, because they are not
15 of the world, even as I am not of the world. I pray
not that thou shouldest take them out of the world,
but that thou shouldest keep them from the evil.
16 They are not of the world, even as I am not of
17 the world. Sanctify them through thy truth: thy

18 word is truth. As thou hast sent me into the world,
19 even so have I also sent them into the world. And
for their sakes I sanctify myself, that they also
might be sanctified through the truth.

6. **I have manifested thy name,** etc. In part an amplification of the statement in v. 4. But more especially, in view of the things Jesus is about to ask on the disciples' behalf, the meaning is that the beginning has been made in that process of spiritual development whose continuance and completion is desired.

thine they were. They had been of those who carried within them something that could respond to the revelation of God.

thou gavest them me. The Father, having manifested Himself in the Son, had consequently "given" or "drawn to" the Son all who could recognise the divine. In the nature of things, they belonged to Jesus. See 6. 37.

they have kept thy word. Not perfectly; but Jesus again (as in 13. 10 and 15. 3) sees their condition ideally complete.

7, 8. Again, a declaration that the disciples had taken the initial steps.

9. **I pray not for the world.** Not, of course, that Jesus did not yearn over the world, but that at this time He had a special purpose.

10. A declaration that it was—speaking humanly—a natural thing for Jesus to pray for His own. For His own were God's own, and God's own were Jesus' own—in praying for His disciples, therefore, Jesus was praying for those who were God's.

I am glorified in them. The glory of Jesus is bound up with the spiritual welfare of these disciples. By hearing His prayer for them,

therefore, God will preserve the glory of His Son.

11. **And now I am no more in the world.** A simple statement of the occasion giving rise to the prayer. The very simplicity of it—for of course an obvious remark, from a critical point of view, would be that surely the Father knew all this before—shows how intimately Jesus was able to speak to His Father's ear. Nothing is too small, as nothing is too large, to be mentioned.

Holy Father. Holiness is the essential quality of that divine life in which the disciples are to participate. Appropriately, therefore, Jesus emphasises the epithet "Holy" in addressing the Father concerning the disciples' future.

through thine own name. Better, as in R.V., "in thy name"—the "name" standing for the whole nature. "Keep truly united with Thine own nature."

that they may be one, as we are. If the disciples were all united with the "name" or "life" of God, they would necessarily be one. All drawing life from the same Source, life would in all be the same. The phrase goes far beyond the sense in which it is most frequently taken, far beyond the idea of agreement or harmony of thought and feeling (similarly vv. 22, 23). It is still the idea of life that rules; and what Jesus desires is that through the disciples' union with God—being "kept in" God—there shall be a oneness in the essential nature of life and being in them all. All of them shall possess the same spiritual reality, something of the same spiritual substance, within. The words "as we are" carry this implication, for it is in this sense that Son and Father are one.

12. **I kept them in thy name.** Once again, ideally true. They had not allowed themselves to be perfectly kept. But in so far as they had entered into the divine revelation, it had been through the direct influence of Jesus Himself.

the son of perdition. "Son of perishing." The words are here applied individually to Judas Iscariot; but in 2 Thessalonians 2. 3 they are used of the spirit in an impersonal and general sense.

that the scripture, etc. See on 13. 18.

13. This is an echo of a word previously spoken in the upper room (see 15. 11).

in the world. Not, as frequently (and as in the next verse), "the world of evil," but simply "while I am still on earth."

14. Compare 15. 18. Jesus states the position between the disciples and the world, as it has been and as it must be. It was to become yet more true that the world hated them.

15. **I pray not,** etc. Although Jesus Himself was about to be taken out of the world, He could not ask that His disciples should go with Him. They had still their earthly work to do, as He His heavenly.

from the evil. The R.V. has the "evil one." But as "from" really means "out of," the A.V. probably gives the preferable rendering.

16. This gives the ground of the following petition. Because they are not of the world, therefore let them be "sanctified" or "consecrated" from above.

17. **Sanctify them.** Preferably "consecrate," as given in R.V. margin.

through thy truth. Or, "in Thy truth." Again something more than an intellectual con-

viction is intended; and "in" for "through" better brings this out. This life which is the dominant element in Jesus' thought, is the eternal and true line of life ordained by God for man. (See on 1. 14 and 14. 7.) The supplication therefore means, "Consecrate them to the life Thou hast ordained and appointed for them."

thy word is truth. As revealing where that eternally appointed line of life is to be found.

18. The greatness of the commission given to the disciples here comes out. In conjunction with the foregoing verse and the following one, this verse offers the conception that they are to be "sanctified" or "consecrated" in the true life, the divine life, for its revelation to the world, just as Jesus Himself was. They are to reproduce the spiritual condition of being possessed, mastered by, lost in, the life of God.

have I also sent them. Perhaps referring to their commissioning as apostles (see Matthew 10. 4, and the other Synoptics), but more generally to the work which was about to devolve upon them after their Master's death.

19. **And for their sakes,** etc. Through all His earthly term, Jesus has maintained His own perfect consecration to the mastery of the divine life with a definite purpose that these disciples should be similarly consecrated too. He has, in other words, lived with the idea of founding a Church which should represent Him when He was gone.

(C) 20–24. Jesus' Prayer for the Church.

20 Neither pray I for these alone, but for them also which
21 shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I

in thee, that they also may be one in us: that the
22 world may believe that thou hast sent me. And
the glory which thou gavest me I have given them;
23 that they may be one, even as we are one: I in
them, and thou in me, that they may be made perfect
in one; and that the world may know that thou
hast sent me, and hast loved them, as thou hast
24 loved me. Father, I will that they also, whom thou
hast given me, be with me where I am; that they
may behold my glory, which thou hast given me:
for thou lovedst me before the foundation of the
world.

20. Jesus here has a vast forward look, seeing the growing numbers of disciples to the end of time.

21. **that they all may be one.** Again, something more than unity of feeling, something more than love, is pointed to (see on v. 11). It is a unity of the actual inward substance that makes them. This is brought out more strongly, if possible, in this verse than in v. 11. "As thou, Father, art in me, and I in thee, that they also may be one in us." Clearly, no mere harmony of thought, no mere sympathy in feeling, corresponds to this. As there is an actual communion of life between the Father and the Son, so is there to be an actual communion of life between the members of the Church and both these.

that the world may believe, etc. This possession of a real divine life will be the supreme proof of the reality of Christ's mission—far more truly than any logical demonstration can ever be.

22, 23. **And the glory, which thou gavest me,** etc. The Church is to take it as her supreme honour thus to be "one," to share in a life common

to all her members. Jesus puts this honour upon His Church, giving to her the "glory" which He Himself possessed in His relation to God. To share in the divine life through Christ was therefore no special privilege of the first disciples. It should be the Church's distinguishing mark through all the ages. Christianity is never to become a mere speculative view of the world and of God's relations to the world. It is to be always an actual drawing of life from the Son, as the Son draws it from the Father.

and that the world may know, etc. See on v. 21.

24. Here Jesus has a glimpse into eternity, and sees His Church at last gathered home, resting with Him in the Father's unveiled presence.

I will. Jesus can thus declare His will, knowing that His will is one with God's.

that they may behold my glory, etc. At that time of perfected redemption the redeemed will with their own eyes see—and seeing, better understand—the glory of oneness with God which Jesus has always possessed, even before "the foundation of the world."

(D) 25, 26. The Final Confidence.

25 O righteous Father, the world hath not known
thee: but I have known thee, and these have
26 known that thou hast sent me. And I have declared
unto them thy name, and will declare it: that the
love wherewith thou hast loved me may be in them,
and I in them.

25. Looking back upon His whole ministry, Jesus speaks with a sense of satisfaction. "The

world" has not recognised God in Him—but that was to be expected. And "these" have made the recognition. The great work—to be continued through all the ages—has been at least begun.

26. **and will declare it.** Through the subsequent revelation of the Spirit. Compare 16. 11.

that the love wherewith thou hast loved me, etc. At last the tone breaks into infinite tenderness, and the great word "love," as descriptive of this intercommunion of life among Father, Son, and disciple, comes out once more.

and I in them. The sum and substance of it all. "I in them" is the immediate method whereby all these great prayers shall be fulfilled. And the Christian's reply is in the Pauline phrase, "To me to live is Christ."

Jesus, in this last word to His Father, sees how His prayer will be answered (spite, alas! of many a failure and backsliding on His disciples' part) as the years go on. He will still declare "Thy name." The "love" which has subsisted between Father and Son will establish itself in the disciples' hearts. And so at the end, Jesus, as it were, whispers to the Father that all is well.

John 18. 1–14.

THE BETRAYAL AND THE ARREST.

When Jesus had spoken these words, he went forth
with his disciples over the brook Cedron, where was
a garden, into the which he entered, and his disciples.
2 And Judas also, which betrayed him, knew the
place: for Jesus oft-times resorted thither with his
3 disciples. Judas then, having received a band of

men and officers from the chief priests and Pharisees,
cometh thither with lanterns and torches and weapons.
4 Jesus therefore, knowing all things that should
come upon him, went forth, and said unto them,
5 Whom seek ye? They answered him, Jesus of
Nazareth. Jesus saith unto them, I am he. And
Judas also, which betrayed him, stood with them.
6 As soon then as he had said unto them, I am he,
7 they went backward, and fell to the ground. Then
asked he them again, Whom seek ye? And they
8 said, Jesus of Nazareth. Jesus answered, I have
told you that I am he: if therefore ye seek me,
9 let these go their way: That the saying might be
fulfilled, which he spake, *Of them which thou gavest*
10 *me have I lost none.* Then Simon Peter having a
sword drew it, and smote the high priest's servant,
and cut off his right ear. The servant's name was
11 Malchus. Then said Jesus unto Peter, Put up thy
sword into the sheath: the cup which my Father
12 hath given me, shall I not drink it? Then the band
and the captain and officers of the Jews took Jesus,
13 and bound him, And led him away to Annas first;
for he was father in law to Caiaphas, which was
14 the high priest that same year. Now Caiaphas was
he, which gave counsel to the Jews, that it was ex-
pedient that one man should die for the people.

The immediate purpose of John, through these final sections, is to contribute to the fulfilment of his larger purpose by showing how entirely consistent with the conception of Him as the Son of God is Jesus' bearing in the last scenes. It must be remembered that the effect of the whole history is cumulative. Following upon all that has gone before, the story of Jesus at His trial and in His dying confirms the impression that He stood apart

from the ordinary race of men. His bearing is such as one might expect if all these foregoing things which have been recorded of Him are true. The spiritual grandeur He manifests is a thing entirely unique. One does not feel towards this Jesus as one would feel towards even a great man similarly placed. One cannot, for instance, pity Him. The emotion of pity would be out of place. One worships and adores. The story of His death harmonises with and deepens the impression which the story of His life has made.

John has in this chapter, also, the subsidiary purpose of showing how the predictions of Jesus regarding His betrayal by Judas and His denial by Peter have been fulfilled.

1. Probably Jesus and His disciples were now leaving the upper room. See on 14. 31.

the brook Cedron. Literally, "the black stream." The bed is now dry, except in the winter rains. There is, however, an underground channel with water, as Dr. Barclay ascertained.

a garden. The other Evangelists call it merely a place. Westcott conjectures, from the fact that Jesus was often here (v. 2), that the owner may have been a disciple. John does not record the agony in Gethsemane.

2. This shows that Jesus made no attempt to conceal Himself from the traitor and his allies.

3. **a band of men.** The margin of R.V. has "cohort," but this would be six hundred men, surely too large a number for the purpose in hand, even if disturbance and attempt at rescue were feared. Perhaps a band of the men stationed in Antonia, the Roman castle overlooking the Temple, is pointed to.

officers from the chief priests and Pharisees. Members of the Temple body of guards—Jewish officers, under the direct orders of the Sanhedrin.

4, 5. Jesus goes forth to hasten the moment. The last struggle is over: the angel has appeared to Him, strengthening Him; and with entire voluntariness He makes the surrender of His liberty and life.

6. Doubtless the majesty of Jesus overawed them.

7–9. Again Jesus presses on the decisive moment. He is anxious now, besides, that, since He is the object of arrest, the disciples shall not be molested (v. 8). But of course the words quoted by the Evangelist (v. 9) had a deeper and more spiritual meaning than this. See 17. 12. The present escape of the disciples was only needed in order that as apostles they should not be "lost."

10. Peter's impulsive courage found its opportunity. Of course this act might have led to his own arrest or even to his death, so that Peter was for the moment brave, as he had declared he would be (13. 37). It was steadfastness that Peter lacked.

11. **the cup which my Father hath given me,** etc. The words are an echo from those spoken by Jesus in Gethsemane, as the other Gospels record.

12, 13. **to Annas first.** This was a preliminary to the regular examination before the Sanhedrin. It was informal; but it was natural, inasmuch as Annas was a man of importance and influence. He had been high priest from A.D. 7 to A.D. 14, and was of great age.

14. See 11. 49–52.

John 18. 15–27.

THE DENIALS BY PETER.

15 And Simon Peter followed Jesus, and so did another
disciple: that disciple was known unto the high
priest, and went in with Jesus into the palace of
16 the high priest. But Peter stood at the door with-
out. Then went out that other disciple, which
was known unto the high priest, and spake unto
17 her that kept the door, and brought in Peter. Then
saith the damsel that kept the door unto Peter,
Art not thou also one of this man's disciples? He
18 saith, I am not. And the servants and officers
stood there, who had made a fire of coals; for it
was cold: and they warmed themselves: and Peter
19 stood with them, and warmed himself. The high
priest then asked Jesus of his disciples, and of his
20 doctrine. Jesus answered him, I spake openly
to the world; I ever taught in the synagogue, and
in the temple, whither the Jews always resort; and
21 in secret have I said nothing. Why askest thou
me? ask them which heard me, what I have said
22 unto them: behold, they know what I said. And
when he had thus spoken, one of the officers which
stood by struck Jesus with the palm of his hand,
23 saying, Answerest thou the high priest so? Jesus
answered him, If I have spoken evil, bear witness
of the evil: but if well, why smitest thou me?
24 Now Annas had sent him bound unto Caiaphas the
25 high priest. And Simon Peter stood and warmed
himself. They said therefore unto him, Art not thou
also one of his disciples? He denied it, and said, I
26 am not. One of the servants of the high priest, being
his kinsman whose ear Peter cut off, saith, Did not
27 I see thee in the garden with him? Peter then
denied again: and immediately the cock crew.

In this section John pursues the secondary purpose alluded to above, and records the fulfilment of Jesus' prediction that Peter should deny Him. The narrative makes a subtle contrast with the just-recorded impulsive attack on Malchus, and thus reveals the precise nature of Peter's courage. It was the courage of a heated moment, but did not endure.

There has been some controversy as to whether the examination before the "high priest," during which Peter's denial was made, was the preliminary examination before Annas pointed to in v. 13, or whether Jesus had passed on to Caiaphas. It seems most probable that the latter view should be taken. For one thing, Caiaphas, not Annas, was entitled to the name of "high priest," so that v. 19 would indicate that Caiaphas was the questioner. Moreover, in v. 28 Jesus is led from Caiaphas to Pilate, so that, on the other theory, we should have to suppose that v. 24 is an indication of a transference from Annas to Caiaphas (see on that verse). But the whole narrative seems to show that from v. 13 to v. 27 there is no shifting of the scene. Peter, for instance, remains all the while before the fire. Probably, therefore, the preliminary examination by Annas is merely mentioned as about to take place (v. 13), and John then passes to the trial before Caiaphas and the Sanhedrin.

15, 16. Peter's mood had already changed. He only followed afar off (Matthew 26. 58), and to "see the end." And he only stood at the door, while "another disciple"—John himself—went in. John immediately afterwards took Peter into his care, and brought him in (v. 16).

17. John's action in going in had shown him to

be a disciple of the accused, and now Peter, being in John's company, is supposed to be a follower too. Hence "Art not thou also?"

19. See introduction to section.

asked Jesus of his doctrine. With the view of catching Him in His words, and finding ground for a charge.

20, 21. According to rule, witnesses should be heard before the prisoner was asked to speak, and witnesses for the defence first of all.

24. **Now Annas had sent,** etc. If this could stand, it would of course support the view above maintained, that Annas had (close upon v. 13) sent Jesus on to Caiaphas, and that all that has just been recorded took place in Caiaphas' presence. But the R.V. is undoubtedly right in translating "sent" instead of "had sent." Nevertheless, the whole interview is probably that with Caiaphas. Very likely John has bethought himself that after mentioning the leading to Annas, he has dropped the actual interview between Jesus and Annas, and accordingly inserts this verse to explain. Even as it stands in R.V. it may be so taken. "All this is set down because Annas sent Jesus to the high priest, as I ought to have mentioned before."

25, 26. The further questioning of Peter was in all probability brought about through the recognition of him, by some of the bystanders, in the light of the fire. Hence "therefore" (v. 25). And, curiosity once roused, the kinsman of Malchus thought that he too recognised Peter as the assailant in the garden.

27. John does not show things at their worst, and suppresses the cursing and swearing which is spoken of elsewhere. John's delicacy is note-

worthy. He has been forced, in v. 16, to draw a comparison between himself and Peter, to the latter's disadvantage; but he has not mentioned his own name.

John 18. 28–40.

JESUS BEFORE PILATE.

28 Then led they Jesus from Caiaphas unto the hall of
judgment: and it was early; and they themselves
went not into the judgment hall, lest they should be
defiled; but that they might eat the passover.
29 Pilate then went out unto them, and said, What
30 accusation bring ye against this man? They
answered and said unto him, If he were not a male-
factor, we would not have delivered him up unto
31 thee. Then said Pilate unto them, Take ye him,
and judge him according to your law. The Jews
therefore said unto him, It is not lawful for us to put
32 any man to death: That the saying of Jesus might
be fulfilled, which he spake, signifying what death
33 he should die. Then Pilate entered into the judg-
ment hall again, and called Jesus, and said unto
34 him, Art thou the King of the Jews? Jesus an-
swered him, Sayest thou this thing of thyself, or
35 did others tell it thee of me? Pilate answered,
Am I a Jew? Thine own nation and the chief
priests have delivered thee unto me: what hast
36 thou done? Jesus answered. My kingdom is not
of this world: if my kingdom were of this world,
then would my servants fight, that I should not be
delivered to the Jews: but now is my kingdom not
37 from hence. Pilate therefore said unto him, Art
thou a king then? Jesus answered, Thou sayest
that I am a king. To this end was I born, and

for this cause came I into the world, that I should bear witness unto the truth. Every one that is
38 of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I
39 find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of
40 the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

We make a break at the end of the chapter, concluding the present section there, because, although Pilate's final decision is not actually taken at that point, the *regular* and judicial dealing of Pilate with the matter—so far as there was any such—terminates at the chapter's close, and was passing into that non-judicial treatment of the case into which Pilate's indecision led him.

Pilate was Procurator of Judaea from A.D. 26 to A.D. 36. Judaea had been placed under the immediate government of Rome after the banishment of Archelaus, and Pilate was directly responsible to the Emperor. He was ultimately called to Rome to answer for bad government, and his subsequent history is unknown.

28. **early.** From three to six in the morning.

lest they should be defiled. By entering a house from which all leaven had not been removed. See Ex. 12. 15.

29. **Pilate then went out.** Meeting their prejudices, as Rome was ready to do in religious matters involving no political consequences, and going to them, since they could not come to him, in the hall.

30. The Jews were not prepared with an answer to Pilate's inquiry. They had expected that he would act on the decision of the Sanhedrin without further examination, as was frequently done. But, the question once asked, the reply given was discourteous, besides showing up the weakness of their case.

31, 32. To hand Jesus back to the Jews was virtually to save Him from death—unless, of course, the Jews violated the law—for the power of inflicting death had been taken away from the Jewish authorities. The Jews remind Pilate of this, though he doubtless knew it well enough.

33. **Art thou the King of the Jews?** "Thou" is emphatic—emphatic with contempt. Pilate must have gathered from the language of the Jews outside that this phrase in some way pointed to the charge against Jesus.

34, 35. Jesus asks in what sense Pilate intends the question, for, if he puts it as Procurator, and kingship carries only a political sense to his ears, the answer will be "no." But if he asks it in the sense in which the Jews know it ought to be understood, the answer will be "yes." Speaking again, Pilate flings away with contempt the idea that he could have anything more than an official care for the whole thing. And he cannot understand why, if this man has claimed to be King of the Jews, his own nation should have delivered him up. Such a claim should surely have found favour in the eyes of those who wanted to throw off the yoke of Rome!

36. Jesus expounds the idea of a spiritual kingship such as He came to establish. At any rate,

there is no question of a revolt against Rome. The kingdom is not of this world.

37. "Thou a king?—thou?" Mild scorn, perhaps mixed with something of compassion, is expressed. But Jesus, not desiring compassion, and unheeding of scorn, reiterates plainly His claim to kingship—to the kingship of the truth (see 1. 14 and 14. 6).

38. **What is truth?** Not spoken in jest, as is sometimes supposed, but with a sort of despairing conviction that truth is beyond the reach of men. And so deep is this conviction in Pilate, that Jesus' claim to be King of truth only makes him feel how absurd the whole affair is. This must be only a harmless dreamer or enthusiast. So Pilate goes out to the people and declares that he can find no fault in Jesus.

39. **But ye have a custom,** etc. Nothing is known of the custom other than what can be gathered from Scripture allusions. Of course Pilate's willingness to make Jesus the released prisoner for this occasion shows that, although convinced of His innocence, he will treat Him as guilty. Otherwise, he would have sent Him acquitted from the judgment-hall.

40. **Barabbas was a robber.** Luke adds, a murderer and an inciter to sedition (Luke 23. 19). But though the people were accusing Jesus of treason to Rome, they were willing to have Barabbas released, inconsistently ignoring the fact that treason was among his crimes.

John xix.

THE CRUCIFIXION AND DEATH OF JESUS.

The entire restraint of the Evangelist while he tells the story of Jesus' death is specially to be noticed. Although writing with the specific purpose of convincing his readers that Jesus was the Son of God, he writes in utter simplicity, not attempting to heighten the impression of the tale, or to quicken any emotions of horror and indignation, by the use of highly coloured phrases. The story is of course all the more impressive for this quietude. The bearing of the central Figure stands out all the more clearly by reason of the simplicity of John's speech.

(A) 1–16. Before the Crucifixion.

Then Pilate therefore took Jesus, and scourged him.
2 And the soldiers platted a crown of thorns, and put
it on his head, and they put on him a purple robe,
3 and said, Hail, King of the Jews! and they smote
4 him with their hands. Pilate therefore went forth
again, and saith unto them, Behold, I bring him
forth to you, that ye may know that I find no fault
5 in him. Then came Jesus forth, wearing the crown
of thorns, and the purple robe. And Pilate saith
6 unto them, Behold the man! When the chief
priests therefore and officers saw him, they cried
out, saying, Crucify him, crucify him. Pilate saith
unto them, Take ye him, and crucify him: for I
7 find no fault in him. The Jews answered him, We
have a law, and by our law he ought to die, because
8 he made himself the Son of God. When Pilate
therefore heard that saying, he was the more afraid;
9 And went again into the judgment hall, and saith

unto Jesus, Whence art thou? But Jesus gave
10 him no answer. Then saith Pilate unto him,
Speakest thou not unto me? knowest thou not that
I have power to crucify thee, and have power to
11 release thee? Jesus answered, Thou couldest have
no power at all against me, except it were given
thee from above: therefore he that delivered me
12 unto thee hath the greater sin. And from thence-
forth Pilate sought to release him: but the Jews
cried out, saying, If thou let this man go, thou art
not Cæsar's friend: whosoever maketh himself a
13 king speaketh against Cæsar. When Pilate there-
fore heard that saying, he brought Jesus forth, and
sat down in the judgment seat in a place that is
called the Pavement, but in the Hebrew, Gabbatha.
14 And it was the preparation of the passover, and
about the sixth hour: and he saith unto the Jews,
15 Behold your King! But they cried out, Away
with him, away with him, crucify him. Pilate
saith unto them, Shall I crucify your King? The
chief priests answered, We have no king but Cæsar.
16 Then delivered he him therefore unto them to be
crucified. And they took Jesus, and led him away.

Through this section John is specially engaged in showing the struggle in Pilate's mind—the conflict beween his conviction of Jesus' innocence and his fear of the consequences to himself if he acts as conscience dictates.

1. **scourged him.** Scourging was usually the preliminary to crucifixion, but Pilate evidently hoped that the spectacle of suffering would touch the hearts of the Jews and induce them to relent.

2, 3. How far Pilate was from grasping the situation with a firm hand may be seen from the fact that he allowed this mockery by the soldiers to go

on even while he was endeavouring to find a way of setting Jesus free. The tenses in the original indicate that the soldiers kept on with—frequently repeated—their mock homage and their blows.

4, 5. Pilate shows Jesus to the crowd, hoping that His manifest exhaustion after what He has already gone through may stir their pity.

6. The sight, however, only rouses them to fresh fury. It is not the crowd, be it noted, but the chief priests and officers, that take the lead.

Take ye him, and crucify him. An outburst of petulant temper on Pilate's part. He knew that the Jews could not lawfully do what he suggested.

7. **We have a law,** etc. See Lev. 24. 16. This charge was new to Pilate, not having been brought forward before by the accusers. But it was, of course, the real ground of the hatred felt towards Jesus; and it was true that Jesus had made this claim.

8, 9. Pilate's increased fear came in part from the feeling that, if this charge were substantiated, Jesus could not escape, and in part from the deepened consciousness of awe which he doubtless felt in Jesus' presence, and which this new conception might explain. He makes a fresh attempt, accordingly, to get some definite avowal from Jesus—something that may give him, as judge, an indication of the line on which to act. Not that he was ignorant of the right, but that he hoped for something which would justify him in the eyes of men.

10. Pilate's pride is hurt by the prisoner's silence.

11. Jesus affirms that Pilate is but the uncon-

scious agent in carrying out the eternal design. Even Pilate's cowardice is made to work out the will of God. And the "greater sin" lies on him —Caiaphas probably is meant—who put Jesus into Pilate's hands. For he sinned against fuller light.

12. The Jews, seeing that Pilate is impressed, and finding that the new charge they have brought forward has not been enough to secure a verdict, return to the first charge, the political one. And it is put now in a form which brings Pilate into new fear. The Emperor was known to be specially ready to listen to accusations of lukewarmness against his servants.

13. **the Pavement.** Josephus says that a part of the Temple mount was laid with mosaic. It was probably here that Pilate sat.

14, 15. **the preparation.** That is, Friday—a Friday of special character in this instance, since the ensuing sabbath was the sabbath of the Passover.

the sixth hour. That is, twelve o'clock. But in Mark 15. 25 we are told that Jesus was crucified at the third hour—that is, nine. Dr. Sanday thinks that there has been an error in transcribing, and supports Mark's version. It is possible, however, that John simply means that it was getting on toward the sixth hour—which, after the vague Oriental fashion, might be said any time after nine, since twelve was the next well-marked stage. So Professor Ramsay.

Behold your King! Pilate revenges himself on the Jews who are forcing his hand. He finds something of satisfaction in sarcasm like this.

We have no king but Cæsar. An entire

repudiation of the national, and of the Messianic, ideal. So far had passion carried them.

(B) 17–37. The Crucifixion.

17 And he bearing his cross went forth into a place
called the place of a skull, which is called in the
18 Hebrew Golgotha: Where they crucified him, and
two other with him, on either side one, and Jesus
19 in the midst. And Pilate wrote a title, and put it on
the cross. And the writing was, JESUS OF NAZARETH
20 THE KING OF THE JEWS. This title then read many of
the Jews: for the place where Jesus was crucified
was nigh to the city: and it was written in Hebrew,
21 and Greek, and Latin. Then said the chief priests
of the Jews to Pilate, Write not, The King of the
Jews; but that he said, I am King of the Jews.
22 Pilate answered, What I have written I have written.
23 Then the soldiers, when they had crucified Jesus,
took his garments, and made four parts, to every
soldier a part; and also his coat: now the coat was
without seam, woven from the top throughout.
24 They said therefore among themselves, Let us not
rend it, but cast lots for it, whose it shall be:
that the scripture might be fulfilled, which saith,
They parted my raiment among them, and for my vesture they did cast lots. These things there-
25 fore the soldiers did. Now there stood by the cross
of Jesus his mother, and his mother's sister, Mary
26 the wife of Cleophas, and Mary Magdalene. When
Jesus therefore saw his mother, and the disciple
standing by, whom he loved, he saith unto his
27 mother, Woman, behold thy son! Then saith he
to the disciple, Behold thy mother! And from that
hour that disciple took her unto his own home.
28 After this, Jesus knowing that all things were now
accomplished, that the scripture might be fulfilled,

29 saith, I thirst. Now there was set a vessel full of
vinegar: and they filled a spunge with vinegar,
and put it upon hyssop, and put it to his mouth.
30 When Jesus therefore had received the vinegar, he
said, It is finished: and he bowed his head, and gave
31 up the ghost. The Jews therefore, because it was
the preparation, that the bodies should not remain
upon the cross on the sabbath day, (for that sabbath
day was an high day,) besought Pilate that their
legs might be broken, and that they might be taken
32 away. Then came the soldiers, and brake the
legs of the first, and of the other which was crucified
33 with him. But when they came to Jesus, and saw
that he was dead already, they brake not his legs:
34 but one of the soldiers with a spear pierced his side,
and forthwith came there out blood and water.
35 And he that saw it bare record, and his record is
true: and he knoweth that he saith true, that ye might
36 believe. For these things were done, that the scripture
should be fulfilled, *A bone of him shall not be broken.*
37 And again another scripture saith, *They shall look
on him whom they pierced.*

17. **bearing his cross.** It was the custom for the condemned criminal to carry his own cross. The Synoptists, however, record that the strength of Jesus was soon exhausted, and that Simon of Cyrene bore the cross for Him.

went forth. The place of execution was always outside the city walls.

Golgotha. A hill of skull-like appearance stands not far from the Damascus gate, and this is usually identified as being the spot.

19–22. Pilate continues to take his revenge in satire upon the Jews. The inscription, being in three languages, would be legible by all comers.

23. **also his coat.** That is, the garment worn next to the skin. Usually, it was in two portions clasped together, but the coat of Jesus was in one piece, as Josephus tells us was that of the high priest.

24. See Ps. 22. 18.

25. It is somewhat doubtful whether "Mary the wife of Cleophas" is explanatory of the foregoing "his mother's sister," or whether it signifies a separate person. If the foregoing, there would be three women spoken of in the verse; if the latter, four. The objection to the first method of taking it lies in the unlikelihood of the mother of Jesus having a sister of similar name. Probably, therefore, "his mother's sister" and "Mary the wife of Cleophas" are different persons; and in this case the former would be Salome, the mother of John himself (see Matt. 27. 56, in which we find the names of the women standing within view of the cross). The "wife of Cleophas" probably corresponds with the Mary, the mother of James and Joses, mentioned in Matthew's passage. James the son of Alphaeus is met with in Matt. 10. 3, and Cleophas and Alphaeus are most likely different renderings of the same name.

26, 27. John was henceforward to be a son to the bereaved Mary, and she a mother to him.

from that hour, etc. If John immediately led Mary away, he must have returned to the Cross (see v. 35).

28. **that the scripture might be fulfilled.** See Ps. 69. 21.

29. **vinegar.** The sour wine of the soldiers, made from grapes that have been already pressed.

hyssop. Usually taken to mean a stalk of the caper, which still grows near Jerusalem. The

stalk is about three or four feet long, and thus the lips of Jesus could be reached.

30. **gave up the ghost.** That is, completed the voluntary surrender of His life.

31. The leaving of bodies exposed through the night is forbidden in Deut. 21. 23.

that their legs might be broken. This was a usual procedure in cases of crucifixion, with the view of hastening the end when it was deemed advisable to do so.

32–37. The Evangelist sees in the special treatment which Jesus received a direct fulfilment of two prophecies, the first one contained in Ex. 12. 46 and Ps. 34. 20, and the second in Zech. 12. 10.

blood and water. This would be accounted for if, as Milligan supposes, the spear-wound was inflicted at the instant of death. There have been many other explanations. The subject is treated in W. Stroud's book, *The Physical Causes of the Death of Christ*, and has been still more successfully dealt with by Rev. S. Haughton, M.D. John himself clearly thinks the occurrence extraordinary, if not supernatural, as is shown by his insistence on the fact that he saw (v. 35).

(C) 38–42. The Burial of Jesus.

38 And after this Joseph of Arimathaea, being
a disciple of Jesus, but secretly for fear of
the Jews, besought Pilate that he might take
away the body of Jesus: and Pilate gave him
leave. He came therefore, and took the body of
39 Jesus. And there came also Nicodemus, which
at the first came to Jesus by night, and brought
a mixture of myrrh and aloes, about an hundred
40 pound weight. Then took they the body of Jesus,

and wound it in linen clothes with the spices, as
41 the manner of the Jews is to bury. Now in the
place where he was crucified there was a garden;
and in the garden a new sepulchre, wherein was
42 never man yet laid. There laid they Jesus there-
fore because of the Jews' preparation day; for the
sepulchre was nigh at hand.

38. **Joseph of Arimathaea.** For other references to him see Matt. 27. 57, Mark 15. 43, and Luke 23. 51. Arimathaea is sometimes identified with Ramathaim Zophim, near Lydda, but this is not certain.

Pilate gave him leave. Had Pilate thought Jesus guilty, he would not have allowed an honourable burial.

39. The hundred-pound weight brought by Nicodemus represents a valuable offering. The spices would cover not only the body, but also the floor of the tomb.

40. **linen clothes.** Properly "linen cloths," as in R.V.—narrow strips or bands. Afterwards a linen covering would be wrapped round the whole.

42. **therefore.** Because it was so near. No great amount of time would be consumed—and time pressed, since the hour for partaking of the Passover feast was close at hand.

John 20. 1–10.

THE EMPTY TOMB.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre

2 Then she runneth, and cometh to Simon Peter,
and to the other disciple, whom Jesus loved, and
saith unto them, They have taken away the Lord
out of the sepulchre, and we know not where they
3 have laid him. Peter therefore went forth, and
that other disciple, and came to the sepulchre.
4 So they ran both together: and the other disciple
did outrun Peter, and came first to the sepulchre.
5 And he stooping down, and looking in, saw the linen
6 clothes lying; yet went he not in. Then cometh
Simon Peter following him, and went into the sepul-
7 chre, and seeth the linen clothes lie, And the napkin,
that was about his head, not lying with the linen
clothes, but wrapped together in a place by itself.
8 Then went in also that other disciple, which came
first to the sepulchre, and he saw, and believed.
9 For as yet they knew not the scripture, that he must
10 rise again from the dead. Then the disciples went
away again unto their own home.

As in the story of the Crucifixion, so in the account of the Resurrection—or rather, for the actual act of resurrection itself is not recorded in any of the Gospels, of what happened after the Resurrection — we find an entire restraint, an absolute absence of any straining after effect. Though John has to tell of the greatest wonder of the world, he writes as if feeling that a Resurrection was, as it were, a wholly natural thing in the case of Jesus, a thing which anyone, remembering all that had gone before, would naturally expect. The Resurrection occupies a very important place, of course, in the development of John's main purpose. If Jesus had, as He claimed, life in Himself—if no man took His life from Him, but He voluntarily surrendered it—if the foregoing

history is to have its fitting close—it was not possible that Jesus should be conquered by death. Yet John does not, speaking strictly, attempt to *prove* the Resurrection. He simply recounts some events in connection with it, leaving them to work their own effect. What he wishes his readers to realise is that the whole thing fits in. The simple narrative of these things forms part of the cumulative proof—as distinct from a logical demonstration—which the Evangelist is building up, and contributes its share to that impression, made up of many causative elements, that here is the Son of God.

1. **Mary Magdalene.** She had been one of those near the Cross (19. 25). What Jesus had done for her, and how He had drawn her, is told in Luke 8. 2.

the stone taken away. John has not mentioned the placing of the stone. See Matt 27. 66.

2. **to Simon Peter.** Evidently Peter, notwithstanding his denial of Jesus, was still looked on as the chief Apostle.

3–5. John, reaching the sepulchre first (he was the younger man), did not enter. It was still dark (v. 1), and probably he did not see the angels, if at this moment they were there. Perhaps they were not, since Peter, on going in, does not seem to have seen them.

6, 7. **seeth,** etc. Saw, without understanding—a different word from that translated "he saw" in v. 8. Peter's impulsiveness took him into the tomb, but did not enable him to grasp the significance of its emptiness.

8. **he saw.** Saw to the heart of the matter. See on previous verse.

believed. John leapt out to grasp the fact of the Resurrection. Peter, on the other hand, was simply mystified (Luke 24. 12).

9. This verse explains why John's act of faith had been delayed till now, and why Peter's was not even now performed. The reference is to Psalm 16, which is quoted as the proof passage in Acts 2. 25–28.

10. There is no sign of any ecstasy or enthusiasm on the part of the disciples—not even on the part of John, who understood the most. The conditions needed for such an invention of a Resurrection as some critics tell us the disciples made are not present.

John 20. 11–29.

SOME APPEARANCES OF JESUS.

Although, as stated just now, John is not attempting a formal proof of the Resurrection, but only recounting some of its incidents, yet he is careful to insert in his narrative such points as will serve to make the reality and greatness of the miracle plain. So he mentions the shut door, and the mysterious coming of Jesus through it, not shrinking from the marvellous while not making over much of it. And the ring of an eye-witness's voice is heard all through.

(A) 11–18. To Mary Magdalene.

11 But Mary stood without at the sepulchre weeping:
and as she wept, she stooped down, and looked into
12 the sepulchre, And seeth two angels in white
sitting, the one at the head, and the other at the feet,

13 where the body of Jesus had lain. And they say
unto her, Woman, why weepest thou? She saith
unto them, Because they have taken away my
Lord, and I know not where they have laid him.
14 And when she had thus said, she turned herself back,
and saw Jesus standing, and knew not that it was
15 Jesus. Jesus saith unto her, Woman, why weepest
thou? whom seekest thou? She, supposing him to
be the gardener, saith unto him, Sir, if thou have
borne him hence, tell me where thou hast laid him,
16 and I will take him away. Jesus saith unto her,
Mary. She turned herself, and saith unto him,
17 Rabboni; which is to say, Master. Jesus saith
unto her, Touch me not; for I am not yet ascended
to my Father: but go to my brethren, and say unto
them, I ascend unto my Father, and your Father;
18 and to my God, and your God. Mary Magdalene
came and told the disciples that she had seen the
Lord, and that he had spoken these things unto her.

11. Mary had left the sepulchre to tell Peter that she had found it empty (v. 2), but had evidently returned.

12. **two angels in white sitting.** This is one of the points of difference between John and two of the Synoptics, on which some critics strongly insist. Matthew and Mark speak of only one angel, although Luke mentions two. But the obvious reply would seem to be that spiritual presences may be discerned by some and not by others. Moreover, any "reconciliation" on points like this is quite unnecessary.

13. Mary is so possessed by her fixed idea that the body of Jesus has been taken away, that she is apparently not surprised at the angels addressing her.

14. **knew not that it was Jesus.** In part, because she was not expecting Him. But it is clear from the other narratives in this chapter that the body of Jesus had undergone some change which we cannot describe, and in this perhaps some change of outward appearance may have been involved.

15. Mary is still possessed by her fixed idea.

16. **Jesus saith unto her, Mary.** Adopting the familiar form of address, so as to waken recollection. And Mary answers in a way which indicates that she has recognised Jesus. "Rabboni" means "my Master." But it does not imply a recognition of Jesus' divineness. That had not yet come.

17. **Touch me not,** etc. Better, "Do not continue to cling." The meaning is that the time for outward companionship, with any of its physical contacts, is gone by; while that spiritual "clinging" which is to take its place is not even yet fully possible, since Jesus is not yet "ascended" to the Father. On the conception of spiritual fellowship as depending on Jesus' return to the Father, see the discourse in the upper room and the intercessory prayer (chapters 13–17).

my brethren. Jesus has called His disciples "friends" (15. 15), but not brethren before. He comes the closer as the time for withdrawal into heaven approaches.

(B) 19–25. To the Disciples, excepting Thomas.

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them,

20 Peace be unto you. And when he had so said, he
shewed unto them his hands and his side. Then
were the disciples glad, when they saw the Lord.
21 Then said Jesus to them again, Peace be unto you:
as my Father hath sent me, even so send I you.
22 And when he had said this, he breathed on them,
and saith unto them, Receive ye the Holy Ghost:
23 Whose soever sins ye remit, they are remitted unto
them; and whose soever sins ye retain, they are
24 retained. But Thomas, one of the twelve, called
Didymus, was not with them when Jesus came.
25 The other disciples therefore said unto him, We have
seen the Lord. But he said unto them, Except I
shall see in his hands the print of the nails, and put
my finger into the print of the nails, and thrust my
hand into his side, I will not believe.

19, 20. **when the doors were shut.** This is one of the tokens of something supernatural in the appearance of Jesus (see also v. 26). The resurrection body, while real (v. 27), was not subject to the ordinary laws governing material things. Doubtless Jesus could at any time in His earthly life have made Himself miraculously present; but the suggestion of this narrative is that the resurrection body was in itself unique, and that for the recorded entrance no miracle was, in consequence, required.

21. Compare 17. 18. "As the Father hath sent me," really implies that the Father was "keeping on sending." The work of Jesus was not done.

22, 23. **breathed on them.** As if communicating to them His own life — in harmony with that conception of a self-communication of Jesus to His disciples which has been the main burden of the whole Gospel. The act was symbolic of the

relation toward the disciples in which Jesus was ever afterwards to stand.

Receive ye the Holy Ghost. The perfect baptism of the Holy Spirit was to come later at Pentecost. But the words give the result (as it would be brought about) of a perfect reception of that "in-breathing" of Jesus which He has just symbolised. The action and the words together indicate the ideal condition to which the disciples were meant to attain.

Whose soever sins ye remit, etc. The meaning is that by the presence of the Holy Spirit in them the disciples would be able unfailingly to bring the grace of God in forgiveness home to human hearts that were ready for it, and to discern unreadiness for that grace where unreadiness dwelt. They would be equipped for a right and true dealing with the souls of men. Much the same words as those that Jesus uses here were employed by the Jews at the appointment of a scribe. But Jesus gives them a deeper meaning.

24. **Thomas . . . was not with them.** See on 11. 16. Thomas ought to have been there. But he had probably lost all hope, and felt that to join the others would be of no avail.

25. The evidence adduced by the other disciples was not sufficient for Thomas. He wanted to go further. Yet Thomas was not the type of the sceptic in the intellectual sense, as he is often taken to be. He was one who had missed his spiritual opportunities (he had been absent unwisely when Jesus came), and had consequently come to feel that nothing great could come into his experience. His mood was rather one of despair than of scepticism. See on v. 28.

(C) 26–29. To Thomas in the Presence of the other Disciples.

26 And after eight days again his disciples were within,
and Thomas with them: then came Jesus, the doors
being shut, and stood in the midst, and said, Peace
27 be unto you. Then saith he to Thomas, Reach
hither thy finger, and behold my hands; and reach
hither thy hand, and thrust it into my side: and be
28 not faithless, but believing. And Thomas answered
29 and said unto him, My Lord and my God. Jesus
saith unto him, Thomas, because thou hast seen me,
thou hast believed: blessed are they that have not
seen, and yet have believed.

26. That Thomas was with them shows that their words had had some effect, and goes to show, also, that Thomas's doubt was not of the purely intellectual sort.

27. **Reach hither thy finger,** etc. Jesus is willing that Thomas shall have the evidence which he demands. The fact that Jesus was willing to be thus touched proves the reality of His physical body, whatever changes may have passed upon it.

28. **My Lord and my God.** Thomas, the doubter, makes the greatest confession of faith that anyone has yet made. And he makes it, so far as the narrative guides us in reconstructing the scene, without doing those things which he had declared necessary to convince him.

29. The faith of Thomas is nevertheless not the highest. To believe without a perfect logical demonstration is a more blessed thing; for there is implied a spiritual intuition, an altogether loftier

spiritual condition, in those who have other sources of proof than anything seen can afford.

John 20. 30, 31.

THE EVANGELIST'S STATEMENT OF HIS PURPOSE.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

On the main purpose of the Gospel, see Introduction, pp. 22–26.

30. **And many other signs,** etc. That is, during the whole of His ministry, not merely after His Resurrection.

31. **believe.** The word must be taken in the sense in which it is nearly always used in the Gospel. As we have repeatedly seen, it signifies a self-abandonment of the disciple's nature to that of Jesus, a self-identification of the disciple with Jesus, not merely an intellectual acceptance of the truth about Jesus.

that believing ye might have life. The previously given interpretation of "believing" is proved, by this clause, to have been necessary. Only by believing in the sense indicated can life be received. Only self-identification with Jesus brings the life of Jesus into human hearts. This is of course no arbitrary rule, but must in the nature of things be so.

through his name. That is, through His

nature, through what He Himself is—thus pointing again to self-abandonment to Jesus, identification with Jesus, as the true meaning of "believe." John's purpose in writing, therefore, as he declares it here, was to bring about a movement of man's nature into the nature of Jesus, so that the actual life of Jesus might pass back into man.

John 21. 1–14.

THE APPEARANCE OF JESUS AT THE SEA OF GALILEE.

After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise
2 shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two
3 other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.
4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it
5 was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No.
6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the
7 multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and
8 did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from

land, but as it were two hundred cubits,) dragging
9 the net with fishes. As soon then as they were come
to land, they saw a fire of coals there, and fish laid
10 thereon, and bread. Jesus saith unto them, Bring
11 of the fish which ye have now caught. Simon
Peter went up, and drew the net to land full of
great fishes, an hundred and fifty and three: and for
all there were so many, yet was not the net broken.
12 Jesus saith unto them, Come and dine. And none
of the disciples durst ask him, Who art thou? know-
13 ing that it was the Lord. Jesus then cometh, and
taketh bread, and giveth them, and fish likewise.
14 This is now the third time that Jesus shewed himself
to his disciples, after that he was risen from the
dead.

The Gospel was originally intended to close at the end of the twentieth chapter, as is evident from the style of 20. 30, 31. Moreover, the great confession of Thomas would form a fitting and natural climax to all that has gone before. It is impossible to do more than conjecture the reason of the subsequent addition. It has been suggested that some of John's disciples may have desired further information concerning the happenings in the forty days after the Resurrection. This is a quite plausible conjecture. It seems still more probable, however, that the reason for the addition lies in the desire of the writer, on further reflection, to set down the events recorded in 21. 15–19. The possible motive for desiring to record these events will be dealt with in the preliminaries to the next section. But, assuming that such a desire sprang up in the writer's mind, it is natural that he should record the whole history of the day on which the conversation between Jesus and Peter took place.

The chapter, as a whole, finds its *raison d'être*, on this view, in that conversation; and the previous verses (1–14), while in themselves of importance as giving information concerning another appearance of the risen Lord, are in a manner preliminary to the carrying out of the chief purpose.

As to the genuineness of the chapter, there is hardly room for doubt—that is, by those who accept the Gospel as a whole. It is found in all the manuscripts. Moreover, there are minute resemblances of method and style which show that the chapter came from the same hand as the rest of the Gospel. Such are the mention of "Thomas called Didymus" (v. 2), an expression which is found twice previously in this book, and not elsewhere in the New Testament—the use of the word translated "caught" in v. 3, which occurs seven times in John, and not in the other three Evangelists—and various similar points (see v. 2). There is the same attention to detail. The same connecting particles are employed. The chapter undoubtedly belongs to the Gospel as it came from the Apostle's pen.

1. **After these things.** No definite time is pointed to (see, for a similar usage, 6. 1).

shewed himself. The word really means "revealed Himself"—that is, "shewed what He was," His divineness. The R.V. translates "manifested himself."

the sea of Tiberias. See Introduction, p. 18, and 6. 1. The disciples had returned to Galilee (see Matt. 28. 7 and 16).

2. **Thomas called Didymus.** See above.

two other of his disciples. Probably not belonging to the apostolic band.

Nathanael of Cana in Galilee. This is another point marking a common authorship with the rest of the Gospel. Nathanael is mentioned only by John under that name (see on 1. 45).

3. Peter's abruptness perhaps resulted from a futile consideration and discussion among the disciples as to what the next step should be. He falls back upon his ordinary occupation, and the rest of them follow his example.

they caught nothing. See above. But the night was the best time for fishing, which heightens the wonder of what took place when the morning came.

4. **But when the morning,** etc. Better, as in R.V., "when day was now breaking." It was still dim dawn, and hence perhaps the failure on the part of the disciples to recognise Jesus.

5. **Children.** The word so translated means properly, "boys." It is not the affectionate word similarly rendered at 13. 33. As they do not recognise Him, Jesus speaks to them as a stranger might.

6. The verse points clearly to a miracle. At first, before the casting of the net, possibly the disciples merely supposed that the stranger had seen something which made him imagine that some fish might be caught. But the greatness of the resulting catch indicated much more than this. And the effect produced on John (v. 7) shows that it was recognised as miraculous.

7. Only John, however, whose nature, since he "believed" in the fuller sense implied in 20. 8, had doubtless been in a condition of greater spiritual sensitiveness and insight than that of the others', leapt to the conclusion that this must be

Jesus. Yet one can only wonder at the dulness of the rest. There had surely been enough to make them spiritually alert. Peter's impulsiveness, however, again comes into play, and causes him to leap into the sea.

girt his fisher's coat unto him. Out of reverence for Jesus. The word rendered "coat" is a different one from that similarly translated at 19. 23. Here it denotes an outer garment.

8. **a little ship.** Properly "the" little ship—the little boat carried on the larger vessel spoken of in v. 3.

two hundred cubits. A hundred yards, approximately.

9, 10. The fire and fish and bread had perhaps been left ready by the disciples against their return. There is no need to assume a miracle in order to account for their presence. But the fish recently caught (v. 10) would necessarily be fresher.

11. **went up.** That is, went on board. He had left the ship before the others (v. 7).

an hundred and fifty and three. Among the curiosities of interpretation is one which sees in the number of fishes a symbol of the number of nations to whom the Gospel was to be preached.

12, 13. **And none of the disciples durst ask him,** etc. Awe restrained them from anything like familiar speech. But Jesus takes the initiative in friendliness (v. 13), and serves them.

14. **This is now the third time,** etc. Meaning, the third time to the disciples collectively. John himself has recorded three manifestations previous to this, and others are given in the synoptic accounts.

John 21. 15–23.

THE RESTORATION OF PETER.

15 So when they had dined, Jesus saith to Simon Peter,
Simon, son of Jonas, lovest thou me more than
these? He saith unto him, Yea, Lord; thou
knowest that I love thee. He saith unto him, Feed
16 my lambs. He saith to him again the second time,
Simon, son of Jonas, lovest thou me? He saith
unto him, Yea, Lord; thou knowest that I love thee.
17 He saith unto him, Feed my sheep. He saith unto
him the third time, Simon, son of Jonas, lovest thou
me? Peter was grieved because he said unto him
the third time, Lovest thou me? And he said unto
him, Lord, thou knowest all things; thou knowest
that I love thee. Jesus saith unto him, Feed my
18 sheep. Verily, verily, I say unto thee, When thou
wast young, thou girdedst thyself, and walkedst
whither thou wouldest: but when thou shalt be old,
thou shalt stretch forth thy hands, and another
shall gird thee, and carry thee whither thou wouldest
19 not. This spake he, signifying by what death
he should glorify God. And when he had spoken
20 this, he saith unto him, Follow me. Then Peter,
turning about, seeth the disciple whom Jesus loved
following; which also leaned on his breast at supper,
and said, Lord, which is he that betrayeth thee?
21 Peter seeing him saith to Jesus, Lord, and what shall
22 this man do? Jesus saith unto him, If I will that
he tarry till I come, what is that to thee? follow
23 thou me. Then went this saying abroad among
the brethren, that that disciple should not die:
yet Jesus said not unto him, He shall not die; but,
If I will that he tarry till I come, what is that to
thee?

It was suggested that this section forms the *raison d'être* of the entire chapter. John probably remembered how at the beginning of his Gospel he recorded the prediction of Jesus concerning Simon (1. 42). Yet he has also had to record how this disciple, who had been pointed to in that prediction as a "rock," had denied the Master. Had the prediction then gone for naught? To show how, notwithstanding Peter's fall, Jesus still meant His prophecy to be fulfilled, John sets down the scene of forgiveness and restoration. Peter still holds his apostolic commission—has it restored to him with added emphasis in this interview. And, as if for the crowning honour, it is foretold how by martyrdom the Apostle who denied shall at last glorify God.

15. **Simon, son of Jonas.** Since Peter had come to be the Apostle's common designation, John always uses it himself when speaking of his colleague in the band. But he never represents Jesus as doing so—and this title, standing here, accordingly affords another token that this chapter comes from John's own hand.

lovest thou me? John employs a word signifying a love of great depth and overmastering intensity.

more than these? Pointing to Peter's boast, recorded in 13. 37 and in a more pronounced form in Matt. 26. 33.

thou knowest that I love thee. "Thou" is emphatic. "Although others might justly conclude differently, Thou knowest." But Peter does not use the same word as Jesus for "love." It signifies a humbler affection, the affection of friendship rather than of consuming zeal. This is all that Peter dares now to claim.

Feed my lambs. Peter's commission, in this first statement of it, is to care for the younger members of the flock (whether young in years or in experience), for whom elementary instruction is requisite.

16. Jesus repeats His question, leaving out, however, the reminder of Peter's boast that he would excel others in his faithfulness.

Feed my sheep. Here the commission should run, as in R.V., "Tend my sheep." Thus Peter's commission is enlarged. Though he has not properly guarded himself, yet he is restored to the office of guarding, governing, and directing the flock. For "tend" is a greater word than "feed."

17. The third putting of the question doubtless recalled the threefold denial, and thus touched Peter to the quick. And this time Jesus employs, in "lovest thou me?" not His own previously used word, but the less warm word which Peter has employed. Peter would thus be moved to feel, "Is even this less enthusiastic love doubted by my Master?" And hence his more emphatic, and yet pathetic, asseveration, "Thou knowest all things," etc., "Surely Thou dost not doubt even this!"

Feed my sheep. Thus completing the commission given into Peter's hands. To "tend" the flock has just been allotted him (v. 17), to "feed" the lambs was the first call, and now this office of feeding is extended to cover the whole flock. He has to feed, as well as to tend, not only the younger members of the Christian band, but all. And the greatness of the commission marks the completeness of Peter's restoration to the favour of his Lord.

18, 19. The prophecy of v. 18 has a double meaning. It refers, in the first instance, to what will happen in Peter's old age, when his present energy and impulsiveness are spent. But the principal implication is that on which John himself insists in v. 19. The expressions in v. 18 are symbolic of the death by crucifixion which is here foretold, and which Peter is traditionally said to have suffered. The "girding" refers to the fastening of the body, and the "stretching forth" of the hands to their position, on the cross. But there is no certain knowledge as to when the prophecy was fulfilled, although tradition says that Peter died in the Neronian persecution in the year 64. Origen adds that he requested to be crucified head downwards.

Follow me. There is probably a reference to Peter's profession in 13. 37, and the words would thus refer to the spiritual following which lay before Peter. But it is evident from v. 20 that Jesus and Peter drew apart from the rest.

20, 21. John, being a close associate of Peter, and moreover the "disciple whom Jesus loved," would feel privileged to join in the private conversation.

what shall this man do? Peter is somewhat presumptuous in his questioning—so soon after the scene just recorded? Since John and Peter were closely linked together, however, the inquiry is natural.

22. The reply of Jesus is in the nature of a mild rebuke. Let Peter devote himself to that following for which he formerly professed himself ready, and to which he has just now been freshly called, leaving other things to the decision of Jesus.

23. Perhaps at the time when John was writing

in his old age, some may still have been under the mistaken idea here spoken of. And the Apostle endeavours, by this verse, to prepare them for his departure.

John 21. 24, 25.

AN ADDENDUM TO THE GOSPEL.

24 This is the disciple which testifieth of these things,
and wrote these things: and we know that his
25 testimony is true. And there are also many other
things which Jesus did, the which, if they should
be written every one, I suppose that even the world
itself could not contain the books that should be
written. Amen.

These two verses are evidently an addition by another hand. They are found in every extant manuscript (except that v. 25 is wanting in the Sinaitic MS.). But the use of the pronoun "we" in v. 24 points to the passage being an attestation of the Gospel, a public sealing of its apostolic authorship and its truth, by some persons whose attestation would carry weight. They may have been elders of the Ephesian Church. The phrase about the world not being able to contain the books that should be written if the full story of Jesus were told, is a figure of speech quite unlike John's style.

24. **the disciple which testifieth.** The words ring as if John were still living.

25. **many other things,** etc. The reference is to the whole body of oral tradition concerning Jesus which was the possession of the early Church. This is not all recorded in the Synoptics.

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